

OUR HOLY CHRISTIAN

DRESSING TRADITIONS & APPEARANCE

"Whose adorning... let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

appropriateness

simplicity

spirituality

unassuming

gender-distinction

circumspection

propriety

humility

obedience

honour

meekness

sincerity

virtue

expediency

decency

tradition

kemptness

gratitude

holiness

modesty

godliness

adornment

moderation

obedience

gratitude

sobriety

convenience

conservatism

contentment

gracefulness

devotion

rationality

1 Peter 3:3-4

Moses Ayomikun Oladipupo

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By

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Scripture quotations are taken from
THE HOLY BIBLE, KING JAMES BIBLE

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INTRODUCTORY HYMN

OUR GOD WE BLESS YOUR HOLY NAME

[To be sung to the tune of “Ames Sigismund” or “Agape”]

Brief note: As my practice is, most of my books start with an introductory hymn suitable to the general subject handled in the book. However, when I searched for hymns on dressing and found none, I decided to compose one myself. I hope however it is worthy a Christian hymn.

Our God we bless your holy name
To praise your name is our aim
In all we do and think and wear
That we do all in your fear.

You gave us your great commandments
To put on holy raiment
That shall show the world the order
Of your creation forever.

You called us to show a difference
In genders, and show reverence
To you our Lord and Redeemer
Help us do this dear Master.

Seein' the identity crisis
The church frequently faces
We are obliged to be modest
Meek, and moderate and honest...

... In everything we do and say
And also in what we wear
We'd surely find resolved by these
Our identity crises.

To Father, Son, and Holy Ghost
Be honour paid from coast to coasts
From now to all eternity
Amen, Hallelujah, amen.

DEDICATION

This book is heartily dedicated to all those Christian ladies who refused to wear trousers for their NYSC (National Youth Service Corp) program in Nigeria.

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Section 1: OVERVIEW

INTRODUCTION

To the glory of the Father, and of the Son, and of the Holy Ghost, I joyously present my book, **"OUR HOLY CHRISTIAN DRESSING TRADITIONS AND APPEARANCE."** I'm grateful to God for the grace, strength, and time to bring this book to a good completion. To him alone be the glory. Amen and amen!

I have seen that we, not being able to place a right importance on things, like leaving important questions unanswered. You could see preachers delve into the abyss of theology, biblical promises, etc. but everyone avoids talking about what a good Christian outfit should be. But why is it that no one seems to be interested in how we dress? This is most likely because of the level of compromise the church has found itself in. You cannot talk about it without offending people, and you cannot offend people without receiving some blows. So I suppose people prefer to just tread the paths of safety, while others, including myself, often think it is not just important. But whether or not people like to talk about it, I know that the Bible has a definite stance on our dressing which I wish to present to us in this book.

I had had the mind of writing on the issue of dressing a long time but also thought it may not be important as other aspects of Christian life too. Indeed I had embarked writing about dressing a number of times, being fully convinced that there were a host of things to be corrected about the way Christians of today dress, only to stop to write another book or article thinking dressing is not an important issue enough for me to write on at the time. So I share in the blame of those who push this issue aside as an unimportant one.

My writings have been mostly about Christian devotion, but certain things happen that makes me deviate at times from my main interest in my Christian writings. My last book on the Christian home was written as a result of my realisation that many things the Bible spoke about the Christian home are being trampled under foot. This

realisation became glaring when Prince Harry and Meghan got wedded in a "church" in an un-Christian way. So I felt it important to deviate from Christian devotion to talk about marriage, the role of spouses, parents, children, etc.

After the completion of that book I wished to return to another of my pending books on Christian devotion before coming to this much later. I had also hoped that delaying this book would afford me more time to read some historical books if perhaps I may bump into useful informations here and there that would help in addressing this issue of dressing adequately. But after I had continued writing that book on Christian devotion for a while, something happened again that forced me to deviate from my interest in writing on issues bordering about Christian devotion to write on Christian dressing. Some Christian ladies who went for the mandatory youth service here in Nigeria said they didn't want to do it wearing trousers, saying it was against their faith to do so. The youth service is more of a paramilitary exercise and is mandatory for graduates below 30 years of age. The certificate given upon completion of this youth service is very important for people pursuing a career in the public service and is therefore almost indispensable. Their decision caused a lot of fuss and even many so called Christians started railing on these ladies over the social media making them look like fools. I found this very disturbing and sad. Seeing we have a set of so called Christians who know little or nothing about Christian dressing, I saw it as urgent to write on this issue. Concerning the reading of historical books I decided to go for a more direct and intensive research to gather sufficient facts for the book, rather than delay it in pursuit of information in a random and occasional study on the matter. And God be praised, not only did I get super useful facts that could only have been possible by his leading, I also ran into many useful points while I even did things that were not in study not to mention studying for the book. It was such a blessing to behold as I came by them.

Now, let's take a look at the title of this book. The title of the book was chosen to help us set our minds to be in line with the contents of this

book and put one in the right perspective to rightly see the standpoint from which it was written, and by this means prepare the mind for its content. The word “OUR” tells us that this belongs to us as opposed to something written to a universal audience. The word “HOLY” tells us that what shall be discussed here is of divine origin and is done primarily as a religious observance. The word “CHRISTIAN” also has the same function as the word “HOLY,” because something can't be holy and not be Christian, and nothing Christian that is not holy. One of the words could have been omitted but I used them for emphasis and more clarity. Apart from this, the word “CHRISTIAN” is also the definer of the word “OUR” in a way that can be easily understood of which group of people is being referred to here. Why? Everyone claims to be holy. Even the Devil and his Antichrist claim to be holy, so there is a need to be more specific. The word “DRESSING” informs us the focus of the discussion. There are endless holy Christian topics but our focus is on dressing. The word “TRADITIONS” informs us that what shall be discussed here are things that has been handed down from one Christian generation to another. We didn't wake one day in this our generation to say this is how we are going to be dressing. Though we did, but what ensued was neither holy nor Christian. That which is holy and Christian is that which was handed down to us. The word “APPEARANCE” became necessary to add to the title as I realised that the content of this book deviated a bit to talk about Christian appearance which were not related to clothes and dressing. For this reason it was good to point this out in the title. So you see why we have a paragraph for a title? It was chosen with a good intention, so if you find fault please be lenient.

We can see that utmost care is taken to define the identity of those the book is directed to. This is because one of the major essence of the book is to address the issue of identity crises currently rocking the church. One of the major things that defines us as Christians is our dressing. But not many know that there's anything such as Christian dressing. I've heard a lot of dumb arguments about dressing for comfort, dressing after the manner of your tribe and country, etc. But just as we have dressing according to different tribes and nations, we also have

Christian dressing. The identity crises rocking the church is far beyond dressing, but dressing plays a vital part. So it is imperative to address this urgently.

The issue at hand has been fiercely battered and wrecked by the wiles and cunning of the Devil that it seems almost impossible to straighten it out. As a matter of fact the result of this battery has had the effect of making people so deformed beyond all hopes of being reformed. So deformed are they that rather than being reformed by the scriptures they seek to deform even the holy scriptures. The Devil has used tactical stupidity to make it seem like we cannot have a clear definition of what Christian dressing is. For this reason a lazy endeavour can't be sufficient to handle this issue. G.J.O. Moshay wrote these words, "A lie engineered by the devil cannot be defeated by hazy vague ideas." How true. The lies that has made us dress in ways that are so diametrically opposed to the Christian dressing traditions handed down to us from age to age is no little lie. It is well engineered by the Devil. So, simple and hazy vague ideas like dressing for comfort, or follow your heart, or dress as your spirit leads you, dress according to your tribal or national traditions, etc. can't defeat the lies that has wrecked our dressing traditions and heritage. So I knew that a lot of work needs to be done in trying to resolve this very important issue. What will address this issue can be nothing short of a very thorough and intellectual endeavour.

For this reason, I had written to Ravi Zacharias (not very many years back) who died of late, requesting him to handle the issue of Christian dressing, seeing he was such an intellectual person and could probably handle the issue intellectually. For intellectualism, as we have seen, is essential in laying things bare and casting away all haziness and vagueness, and by these means the lies of the Devil could be defeated, but for reasons best known to him I never heard him speak of anything close to Christian dressing, neither did I get a response. This was likely because that was not his calling and it may have been a distraction from his primary calling.

So when I didn't get a response from him and didn't hear anything about dressing from him, I took up the challenge to handle this issue by myself. This wasn't an easy topic to handle. When I commenced writing the book, I thought it was going to be an easy book with things very easy to prove, but when I had reached an advanced stage in writing the book I found that to be far from reality. I had a tough time drawing a logical conclusion on much of the issues I raised in this book. I had to put the book aside many times tossing my writing device to a corner in complete frustration. The reason being that my purpose is for us to have a logical basis for our dressing that shall help unite our belief regarding the issue and possibly cast away all haziness and vagueness. So, each time I make advancements in this pursuit only to see that it isn't logical or reasonable enough for my purpose, or that I make a new discovery that negates the logic I have carefully built up, I felt really frustrated. But by the grace of God I have, through these difficulties, been able to present what I believe would inform a healthy, moral, reasonable, and scriptural view in respect to dressing.

Therefore, in these matters I admit that my knowledge is small and my strength weak. Yet I have strenuously exerted this little strength and knowledge to a great extent and hopefully my effort will be able to be of some benefit. I invite you to come with me as we take a tour through this important subject of how we dress as Christians. If you seek the truth I'm confident you shall find it a very fulfilling tour. I do not present my personal views as that which is right. In the course of my study I have found my own views changing a lot. I had discarded old views I held when I realised that they were not consistent with scriptures to hold to the new ones I present here, views which are consistent with scriptures.

There were two sets of people who were very influential and powerful in every Christian society down the ages, which were the kings and the bishops, but more influential is the bishop. However, more powerful is the king because he bears the sword. And this power is only often more felt in times of war or in pursuit of justice. I have read instances in which people begin to go into excesses in matters of dressing, but with

one sermon of a bishop he puts all that excess to an end and causes people to return to their sound minds. I've read from several sources how bishops often opposed excesses and error in dressing and their influence was very powerful to effect godly changes. The puritans in American societies, for example, had dress codes and rules to ensure moderation and avoid dressing in ways that were unbecoming. They were very detailed about what was deemed acceptable and left almost nothing about dressing without a definite stance. And that was what made them a sane people above many others. But church leaders today are far more interested in defending their fabricated tithe doctrine and other extortive practices of theirs while they leave important things unattended to. They simply don't care.

Christians of the past never saw the matters of dressing as a light thing, neither did they leave it to the opinion of each individual to do what he seems best to him or her. As we shall see, leaving everyone to live by his or her opinion and whim is synonymous to lawlessness. And we know the lawless one is the Antichrist. The move towards lawlessness, as we have it today, could only be by the spirit of the lawless one and not by the Holy Ghost. This whole idea of ignoring how we dress is not only strange to Christianity, but also unfortunate. How do we live without regard for what we wear? We must live by the commands of God even concerning dressing.

Why I can't sit still and watch things go the way they are going, or think it is okay to just allow things be, is because I am a Christian who grew up among a thoroughly Christian people and know that the ways Christians dress today were condemned by the Christians of my childhood days. Back then they foresaw the present compromise of the church, prophesied about it and lamented bitterly about it with much grief at even the thought of it. They foresaw the church was going to be immersed in such a sorry way of life and it broke their righteous hearts. Now, all they spoke about has come to be fulfilled in every way, proving their words and prophesy to be an accurate and divine one. Seeing this, I couldn't be convinced that such an accurate prophesy could have been by the working of any other than the Holy Ghost. If we

on our part are so comfortable, I'd rather conclude that it is our comfort in such compromise that is the orchestration of malign spirits and not the holy spirit by which they prophesied. I therefore would not let these things be. I remember the grief of the pious Christians of old and share in their grief, and would do what I can to correct that which had caused them grief.

Much of the church of today don't dress like what is expected of the bride of Christ. Rather she dresses like she is the bride of Hollywood. It is not the Bible which Jesus her husband bequeathed her that informs her dressing. Rather it is the magazines and movies of Hollywood that determines her dress pattern. If one leaves the ways of her husband to follow the ways of another, is that not one and the same as whoredom? Seeing this level of compromise, we can't keep still and watch things deteriorate further. We must build the broken walls of our holy Christian dressing traditions. We must refuse all the engineered lies of the Devil and seek to defeat them.

I pray that as we take a look at this very important issue of dressing we shall, by God's grace, trace back our steps and gain back our right bearing on the issue. I also pray that God shall pour out his immense blessings on us as we obey his words to the full. Amen.

Ayomikun

CHAPTER 1: SAD EVOLUTION OF DRESSING

*"Mine eye is consumed because of grief..."
(Psalm 6:7)*

Before we go into this issue proper, I'd like to show to us some brief instances of the immoralities of dressing today. In the cause of my casual study on random issues of the past I couldn't help but realise that the standards of dressing today has dropped to a shamefully low degree. People of the past, not many decades before now, would be shocked if they have been whisked away from their time and suddenly find themselves in our time. I am just 30 years but the state we find ourselves today was one people (within my life time) once feared greatly. Within just 30 years a lot has changed for the worse. And that which was greatly feared is now a norm.

I watched a documentary that showed us how tennis outfit for women evolved. It first started with women saying they wished to play tennis for recreation. At that time women wore long skirts that covered their legs properly. It was a funny sight watching them hop about in those long skirts. And because it was recreation and not a competition like we see today laughter was all over their faces as they had their fun. This made it even funnier. Because of the nature of the sports the skirts started getting shorter and shorter. Now it's so short there's no point putting it on. Their undies are always visible whether they jump, run, walk, or even stand. They could as well play without putting it on. Because women want to do everything a man does they have increasingly found themselves in disgraceful outfits. They even want to do sports that some men won't wish to. They play rugby too. A woman who, once playing rugby, kicked the ball with her leg high in the air, revealing almost all she had and was. When she later saw photos of herself as she kicked the ball and how it was being published on websites and sports tv stations and all, she said she felt "sexually

abused..." She was right. She only admitted what most other people don't. Why should women play sports that would make them (the ones who haven't lost all sense of dignity) feel sexually abused?

Back to the NYSC issue which prompted me to seek the continuation of this book. In 1973 the paramilitary outfit was created, and here is a photo of ladies doing parade in 1976, 3 years after its establishment.



NYSC Girls Parade in 1976
Source: nairaland.com

So it was not meant to be an organisation to force ladies to wear trousers. You can see the decency in their dressing. Now, the same organisation that started in decency not only allows women to put on trousers like men, but now forces ladies to put them on even when their religion and conscience does not allow them. It is sad that people do not realise that such act of forcing people to go against their religious beliefs and conscience, irrespective of whether or not it is deemed a rational belief to hold, amounts to persecution. It is sadder that foolish so called Christians join in the persecution of Christians better than them. Rather than seeking to force people to wear what is against their conscience and religion, there are always activities to do that will not require them to wear trousers. Let them be advised to do those instead.

We see a decline in morals in every sphere of life, and this decline reflects in the mode of dressing. You could look around to see for yourself. Try to see how people dressed some years past and how

people dress now. If you'd be sincere you'd see that it is not fashion that is changing but that morality is failing. For this reason the decay in dressing today is a reflection of moral failures. This decadence is very sad indeed. Because this is not a book of sin, I shall not go further pointing out the ways in which there is a decline in dressing standards. I am more eager to talk about how things ought to be and not how bad they've become. So I shall stop here to proceed to talk on Christian dressing that those who are willing may please God in their dressing.

The Natural Decay In Morals

*"Now there arose up a new king over Egypt, which knew not Joseph."
(Exodus 1:8)*

*"And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel."
(Judges 2:10)*

There are reasons why morals and good values decay over time and I shall mention few. Morals decay first by natural causes, then by a rebellious shift from norms, and sometimes this rebellious shift comes about through well crafted orchestration of evil minded people. I shall first of all speak on the natural cause of these decays before moving to the orchestrated decays with examples from recent pasts.

There seems to be a phenomenon in life in which people who go through a challenging time come up with good laws and those laws and codes are well structured to protect its observers from certain ills and vulnerabilities. The rational fabrics of those laws are well crafted and fortified to the satisfaction of all at the time. Those laws and codes are then simplified and held in a simplified form by all who understand the core essence of it. But the people with those convictions die and over time the people who hold those values in the simplified form no longer know or understand the rationale or core essence of those laws and codes, but enjoy the benefits rather unconsciously. Then a rebellious generation rise up to challenge it. And since people have lost touch with the convictions of those who formed them and are no longer have

the knowledge of its essence, they are unable to defend them. Other times it may as well be the people themselves, without a rebellious shift, jettison the morals and virtues they live by because they don't know the importance. This was the case with the generations of the Israelites that lived after Joshua, the son of Nun. Their ignorance led them to serve strange gods and this caused untold hardship to them. I believe this is part of what has happened to Christian dressing today.

This decay is a natural one but it does not by any means justify those who let it slip to decay. It is always a result of laziness and sloth. Else the foolish rebellious ones would not be able to throw age old traditions to the ground, nor would the ignorant leave off their morals and virtue to pursue vanity. Right now, in today's church, we have no dress code whatsoever. In the course of writing this book I talked with some friends and it confirmed to me that people don't even have any clue of what a dress code ought to be. Everyone I talked to seem to be of the opinion that we should let anyone wear whatsoever they please so far it is convenient, or modest according to each individual's standards, of which they have no clue of what modesty is. That, I believe, is far from what God desires for his church.

In this book I wish to remind us of what God commands us concerning dressing, and the traditions founded on these commands. We shall talk more on this soon in the chapter on traditions.

The Orchestrated Systematic Moral Decay

"The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts... He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net."
(Psalm 10:4, 9)

Apart from the natural decay that has seen us slip into a state of confusion and reckless opinionism and relativism, we also have a systematic orchestrated decay. Our tradition didn't just slip into decay by natural causes accompanied by laziness, there has also been a well

orchestrated evil plan working and speeding the decay against our holy traditions.

The globalisation the world is experiencing due to advancement in communication technology has been the major bearer of the moral decline today. It has made it possible for what is called cultural exports to take place. America for example could export its lifestyle through Hollywood movies, and when a Jackie Chan goes to America to make a movie he also exports Hong Kong (Chinese) culture. These movies influence what is fast becoming a global culture. Though there is nothing wrong with cultural exports, the immorality being promoted as this happens is great.

But we must know the falsehood of the things that are being promoted as cultures. I will take America, Japan and Nigeria as case studies. Among all the cultures being exported is what is called American culture, however, whatever Hollywood presents to us is what is called American culture. And part of this culture by Hollywood is immorality and semi nudity. But immorality is not American culture. The people who migrated to America and founded that great nation were not immoral, but deeply pious men and women who both knew God and feared him deeply. America was founded on the fear of God and the fear of God could be seen written all over her constitution. Sometimes I feel the right pronunciation of America is A-miracle. So great is this miracle that we could say the world as we have it today was invented in America. But this miracle, by dubiousness and crafty orchestration, is being misrepresented.

It is common to have movie industries of countries misrepresent their culture, for example Hollywood misrepresenting the culture of America and making people think America is such an immoral country where stupid things happen and are prevalent. Or Nollywood misrepresenting Nigerian culture to make people think Nigeria too is so immoral and a nation without a moral compass, not to talk of bearing. It is true that Nigeria today is not as moral as it used to be, but this immorality was largely contributed to by the movie industries

(both local and international) which produces and promotes immoralities. This I say because when you, through your movies, begin to promote false realities that, for example, it is abnormal to keep your virginity beyond the age of 17, it somehow becomes the reality that people start desiring to live according to, so much that virgins would feel uncomfortable being virgins once they're older than 17. They'd feel it is because something is wrong with them, maybe they're not beautiful, attractive, etc. Also, the luxury seen in Nollywood films is just for show and not a real representation of life in Nigeria. Most people can't afford the kind of life depicted in movies, and luxurious houses in Nigeria are often empty with no one whatsoever to rent them.

It is obvious that the major driving force and corrupter of the movie industry is money. Whatever sells best is pursued, not those things of benefit. An example of the influence of money can be seen in the story of DreamWorks, one of the largest animation movie producers (if not the very largest) in the world. Their second movie was Prince of Egypt, which was about the life of Moses, but the movie was banned in most Middle Eastern countries including Egypt where much of the research for the movie had been done. This was bad for profit. For this reason, as it was the first religious movie, so was it the last religious movie they'd produce. They then began to produce more of fairy tales and fictions. I was happy for this though because the Bible is meant to be read and not watched. We shall see why in later chapters. But this tells us why the movie industry is prone to be corrupt.

So because reality is not often fantastic, you have to present an exaggerated story to make sales. What's fantastic about going to work, returning home, eating, and going to bed? You probably wouldn't watch a movie that tells such a story, but that is more of what reality is about. People want to be wowed and reality is not wowing. They want to see wonders and reality isn't so wonderful. You may see wonderful events in reality now and then, but they are not enough for good sales. You must invent your own wonders to keep up the sales. And this wonders in movies misinform people about the realities of life. So mad

are people after these wonders that they expect and desire life to be like the unbelievable things they see in movies, so much that if you should present a believable account to them and an epic unbelievable account, they are prone to believe the unbelievable and disbelieve the believable. And what is that other than queer and mild madness to be more prone to believing the unbelievable than believing the believable. Such is the terrible effect of movies on people.

An example of how people can prefer interesting false stories to true ones can be seen in Joseph Pulitzer (1847-1911) and William Randolph (1863-1951), who in their competition, employed sensationalism (which was later known as yellow journalism) to attract readers. Yellow journalism is known for misleading stories, inaccurate information, and exaggerated details. Yet it attracts more readers because of such people who are prone to believe the epic unbelievable and disbelieve the believable. Also, literary journalism targets such people with fictional versions of real life stories. This form of journalism tells news with a writing style of fiction. Rather than focusing on facts, they focus on presenting news stories in a novel way. This is bound to be misleading too, however, this is the preferred news story sources for many people.

In 2016 US election, some preferred Hillary Clinton to win Donald Trump in the race simply because having a woman win the elections was more legendary than having a man win it. Why should that be seen as cool? Since the beginning of human history it has always been men winning US elections, but they wanted something new, something out of the ordinary. They became furious when Donald Trump eventually won because he ruined their epic expectations. The world was in dire need of a man like Trump, but our epic story lovers were blinded from reality. In fact they were bored of reality. Because reality isn't epic and movies that aren't epic can't sell, movie industries are ever under the pressure of misrepresenting reality. And a generation whose minds are forged before a movie screen is bound to be the ruin of itself. Such are unfit to influence the course of a nation that is meant to flourish.

When the movie industry was first established in America, it was regulated by a strict moral code called the Hays Code. This code was strict and required that every movie produced should be carefully vetted to ensure that it represented actual reality, and was not immoral or capable of provoking immorality. But it was soon overturned by the influence of the heavy weights of the movie and entertainment industry and replaced with the current slack PG rating system of today. When reading on this thing, I realised that among other things, the code had the purpose of ensuring that movies depicted actual realities. Meaning it was obvious from the onset that movie industries were prone to portraying things that were contrary to reality, to promote and make normal things that were not only abnormal and unrealistic but also morally repulsive. Sadly, that system failed and opened the floodgates of immoral contents.

As said before, misrepresenting realities drives moral decay and corruption. It was about the 1970s that for the first time American movies and entertainment program's began to feature single parents. When they began to present the public with the life of single parents in their movies and programs, it had the natural effect of making single parenthood to be on the rise. Single parenthood must have been seen as reproachful, as it is indeed reproachful in truth (when not as a result of the death of one's spouse). But with their influence this reproachful state of life began to be commonplace. People now look at single parenthood with empathy rather than find it repulsive for the ugliness that characterises it in every way. Before this time, and especially during the Hays code's regulations, most entertainment often don't end without a moral lesson. But when it fell, people began to pour all manner of evil into the minds of the public ruining everything moral and virtue.

Indeed America was deeply pious, make no mistake about that. But this piety came under siege and ruthless relentless assault by forces of darkness, due to the force of this assault, the moral defence of the American society began to give way and gradually started admitting

the adversaries. So the movie and entertainment industries are not exporting American culture but the Devil's culture and often portrays realities of the Devil's delight and not true human realities. Had they abode by the Hay's code for example, we could have said they were exporting American culture. But right now it is mostly immorality they export and not any culture in particular. Whether they do this consciously or not is unknown to me, but it is certain that they are well conscious of the evil effects of their deeds.

Now, one may say, "but Hollywood does export American culture." I'd agree that they drive a negative set of behaviours to enable it become commonplace, but it still can't be considered a culture because what is culture is not just what is commonplace but what is acceptable by a particular group of people. One may say for example that in Hollywood actors use a lot of foul language and, in recent years, due to the violent shift away from norms driven also by movie industries, using of foul languages has become more commonplace. However, using foul languages is still unacceptable and those who use it do so with the consciousness that it is unacceptable. That is why on television stations they censor foul language and you don't see the use of it in formal or corporate institutions. The only person I've heard using a foul language in American politics while holding a key position is Joe Biden while he was Vice President. I believe if someone in politics, let's say a senator, use a foul language, I suppose he'd be forced to apologise. Inasmuch as Hollywood is ever seeking to force a vulgar culture on the American society and export the same to far away countries, vulgarity remains repulsive and unacceptable to decent folks. For this reason, it is still not a culture. And the same applies to most other things that are vulgar and are presented as American culture.

In a Nigerian setting for another example, if promiscuity is common place in a particular tribe, though it is commonplace, we can't say it is a culture of that tribe for it isn't an acceptable way of life. You've never heard it concerning any tribe that promiscuity, stealing, lying, etc. is a culture of x people (x being a placeholder for any tribe). But there is

indeed a particular tribe of which I heard that if a good friend of a man pays him a visit, to entertain his friend to his heart's fill and make him happy he'd give him his wife to sleep with. I believe that culture must have faded off by now (hopefully). That, though it is a grave evil, is a culture nonetheless because it is an accepted way of life there. Yet in the light of the knowledge of truth, such evil ceases to become culture because if it is still done with such knowledge, it is done as something evil and not hospitality. Apart from this, it is also against the laws of the land today. So we must be careful how we define culture. This I say because it came to my notice that the Devil's mode of operation is to first push bad and unacceptable ways of life, and once they become commonplace to defend them by falsely calling those unacceptable ways of life culture. So he heaps up a sand of bad practices and quickly cements and fortifies them with the name of culture. However, we mustn't play the fool to call just any prevalent way of life culture. I shall talk more on related issues in a latter chapter on traditions.

Another sad shift in culture that picked my interest is that of the Japanese people. While in the course of writing this book, I talked to a friend who also thought dressing tradition ought to be relative, he asked me if I've seen Japanese girls' school uniform. He told me it was mini skirts. He pointed this out to me to say that what informs decency in dressing is relative and differs from one region to another. I Googled about the Japanese school uniform and realised it was indeed true. But when I searched why they wore mini skirts, I realised it was not Japanese culture per se. It had its birth in a pop singer not Japanese tradition. This is the text I found (on livejapan.com) about how mini skirts became a school uniform.

In 1995, however, the pop icon Namie Amuro popularized the kogal style all around the country. She appeared singing and dancing with tanned skin, long hair, and dressed in chunky boots and a mini skirt. By that, she became an "ambassador of kogal," so to speak, and enjoyed great popularity among high school girls throughout Japan.

The school uniform for Japanese girls before this time was long skirts that I found very decent. But in 1995, due to the influence of this pop star, girls started wearing mini skirts. Though we can call this a Japanese culture because I don't have enough reason to conclude that people in that country find it repulsive, seeing that mini skirt is a formal school uniform, but it is still in a way more of pop culture than Japanese culture since this mini skirt is contrary to the Japanese tradition which preceded it.



The year 1995 is a very recent time, so it is not up to 30 years since this change (which is contrary to Japanese culture) happened, it is already seen as a Japanese culture to wear mini skirts to schools. So you can see how bad practices are quickly cemented and fortified with the name of culture. God is angry at this kind of practice and expressed it in these words, "Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo,

others daubed it with untempered mortar." (Ezekiel 13:10). The people God spoke against here used their prophecy to sustain the compromise in the nation of Israel the way people use the false ascription of tradition to compromise to sustain it. In this case, one person effectively works compromise, like the Japanese pop star who wore mini skirt, and another quickly daub it as tradition, making it hard to speak against. But let them work on schemes far more complex than this, hear the word of the Lord, "Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord GOD; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the LORD." (Ezekiel 13:11 - 14).

From my view and study, the movie and entertainment industry is the major force behind the present moral declines, but it is not only the movie and entertainment industry that is responsible for this decline, almost every other aspects of the society contribute their share to this evil. The educational system itself contributes to it. It teaches students to lose their faith in God by admitting in their curriculum all manner of foolish speculations about creation. It makes them irrational and immoral. Many go to school with full faith in God as instilled in them in the way they were brought up by their parents, but when they leave the school they leave with no faith at all in God whatsoever.

It may surprise you that even the church too is a major contributor to the moral decline in the world. If the church had been living up to the truth it preaches this plot for moral decline wouldn't have been as successful as it is. But pastors, for love of money, throw the truth away,

promoting evil practices, encouraging outright disobedience against God, etc. It's terrible, but it must be admitted.

The true culture of deeply pious nations lie defeated to the ground at the feet of these profit makers. It is a sad defeat like the death of Saul to which we could lament saying, "how are the mighty fallen." 2 Samuel 1:27. I am happy for men like Mike Pence who's speech and arguments, even before running alongside Donald Trump to become the Vice President of the United States, has ever reflected his moral stance and the prominent importance he places on the institution of the family. I'm super happy for Donald Trump for his upright stance on the moral issues of America. There are a handful of people round the world who still hold a true pious culture to a good extent. In God we trust that all the earth shall be restored to a state of full moral sanity.

But it is good we play our part in taking a closer look at these moral declines and seek to correct them. In my previous book titled, "THE INSTITUTIONS OF THE CHRISTIAN HOME," I tried to look into things pertaining to the Christian home, spot the moral decline, and present solutions to them. And I seek to do the same to the issue of Christian dressing in this book. This needs to be done for all aspects of our lives that we may experience a total reform. May God help us to play our parts in ensuring a total reform for God in these latter days in Jesus' name. Amen.

Prayer: Dear God and Father, you who made man in your image, making him to be moral by nature, save us from the moral decline we see all about us. We trust that, since by your love and mercy you instilled in us morals by nature without our seeking it or asking for it, you shall much more make us far moral than how we were before these pitiful decadence, now that we seek it with the intent of our hearts. Please do this for us. This we ask in Jesus' name. Amen.

CHAPTER 2: THE IMPORT OF HAVING A RIGHT APPEARANCE

*"Unto Adam also and to his wife did the LORD God make coats of
skins, and clothed them."
(Genesis 3:21)*

*"As in water face answereth to face, so the heart of man to man."
(Proverbs 27:19)*

These days we see many argue that the Christian life is all about the heart so much that our outward appearance or actions do not matter at all. But the verse above (Proverbs 27:19) tells us that the observable aspect of a man is a representation of his heart so that if you are ungodly without you can't be godly within. So our appearance is still of paramount importance to God. It is true that right dressing is not of ultimate importance in Christianity as even witches and wizards could dress in a good Christian dressing and still be as wicked as the Devil. I once saw a photo of a woman very decently dressed but was a leader of a coven who was advocating abortion with the intent to kill babies. Good dressing is not all that makes a good Christian, neither is it the most important of Christian virtues, but it is definitely one of the virtues that make a good Christian. While it is not the most important, it is still very important.

I know many are contentious about this issues but I wish not to argue about them but point them out and explain them so that he that hath an ear may hear. Knowing fully well about the strange obstinacy of many so called Christians and the evil many that worked their ways to heights of the hierarchy of the church, I won't be surprised if I don't see a widespread change. Yet it will not be good to leave such an important question lying fallow unattended to.

Now why should we care about this? Can't we just ignore and do what we like? Is it not written in the Bible, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." (Revelation 22:11). So let everyone do what he wills. Let them who wish to do what is good do what is good and mind their business and let those who wish to do what is bad do what is bad and mind their business too. But let them who do what they will, that is as opposed to God's will, be outside the church and do their evil practices in ways that have no influence on our homes and societies too. And let him who do what God wills be conscious of the evilness or righteousness of his doings. Therefore it is important to have these things spelt out that they who wish to do what is right be informed in following the right path, and they who wish to do what is wrong be conscious of their departure from the right path.

Does God Regard Dressing And Dressing Right?

"And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel."
(Zephaniah 1:8)

Immediately after the fall, God made coats for Adam and his wife despite the fact that they had already sewed leaves for themselves. This tells us two things. That God made coats by his own self for Adam and his wife shows us that he places high importance in the dressing of man. That he did this inspite of their already sewing leaves for themselves shows us that he places high importance, not just in our dressing, but in our dressing right. Furthermore, immediately after the fall the first thing he gave man was what to wear, but as important as it is, it took God an estimated period of 2666 years to give the Law. Why didn't it take that long for him to give man what to wear? This tells us that we are the ones who assume that what we put on is a

light matter to God, but when we study carefully God's dealings with man, we have but to realise that God places very high importance in how we dress.

The Bible declares that we are the temple of God. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Corinthians 6:19). Also we are told in the same book of first Corinthians "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Corinthians 3: 16- 17). We belong to God and we don't belong to ourselves says God. Our bodies are the temple of the Holy Ghost. He resides in us. It is therefore wrong to treat the body as if it were ours. If we do anything that defiles this body of our's God will destroy us. We thus know that though the church takes it lightly, God has never taken the issues of our bodies lightly. "If any man defile the temple of God, him will God destroy." Let him that hath an ear hear.

As temples, what does God say about us or what can we learn about building it? Do we just abandon it since it is not our's but God's, or do we have a duty to perform? We do have a duty. Since, as we had seen earlier, that we are God's temple, we can't just get up at will and start doing things with our bodies or on our bodies. If we do, God will destroy us. We can't see something on the television or in a magazine and start imitating it. We can't just see our friends doing something and we start doing it too. We can't see a particular tradition or culture of any group of people in the world and imitate them. We can't observe men's life and imitate them, not even when they have an ecclesiastical title or responsibility. No. If we do such God will destroy us for we know that many things seem right to a man, but the end is destruction. In this case this destruction is not just an accident or a broken home but the eternal destruction that comes from God.

In the book of Hebrews we read, "... Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount." (Hebrews 8:5). We who are now in the shoes of Moses building this earthen tabernacle of our bodies ought to take God's admonition very seriously; "See, saith he, that thou make all things according to the pattern shewed to thee in the mount." How we treat our bodies must be according to the pattern revealed of God and not the way we wish to do it. It is the temple of God that is why we ought to treat it as

God desires alone. We ought to listen and hear what the spirit is saying through his word before we start acting on our bodies. The Bible also said a lot about our appearance both on how we look and what we wear.

It is written in Zephaniah 1:8, "And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel." If God does not regard dressing, it wouldn't attract punishments from him. But here he says he'll punish ALL such as are clothed in strange apparel. That is people who dress contrary to his command, will, and against the admonition of his Spirit. If he will punish ALL (meaning both those who dress this way despite knowing his will, and those who dress this way in ignorance), then it is wisdom to diligently seek out God's command about dressing and obey it to the letter. Brothers and sisters, God regards dressing and dressing right is a necessity.

God's Love For Vile Nimrod

*"And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD."
(Genesis 10:8 - 9)*

Proper dressing was in the mind of God since the fall of man. When man was not properly clothed, wearing only leaves, God had to sew a proper clothing for them. As evil as Nimrod was, yet he was pleasing in the sight of God so much that the Bible says, "He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD." (Genesis 10:9). That it says, "before the Lord," it means that God favoured him and prospered him. God loved him and prospered him on the earth so that he reigned throughout the earth. This was not because he was a pious man. No, not at all, for he was a vile man, so much that by my rating, he was the vilest man the world has ever known. It was in his domain and in his time that the Tower of Babel was built. Most Satanic cults today trace their origin to this man. The very Roman Catholicism, which has been a pain in the neck of the Christian church for well over a thousand years now is

linked to him. Martin Luther wrote of the Papacy saying, "I now know and am sure that the Papacy is the kingdom of Babylon, and the power of Nimrod the mighty hunter."

Nimrod reigned in Shinar (Genesis 10:10), which was the home of many abominable idolatries. This Shinar was also in Babylon known for many diabolical arts. The gods of Nebuchadnezzar were in Shinar (Daniel 1:2). Read the fifth chapter of the book of Zechariah to see more of the evils associated with Shinar. Shinar was the centre of diabolism all through the Bible days and probably beyond. The Bible said concerning the kingdom of this man, "And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." (Genesis 10:10). Since Babel was his domain, it is likely that the tower of Babel (arguably man's worst rebellion and demonstration of hatred towards God) may have been built at his command and under his direct supervision. All these evil were done by this one vile man.

This is that vile man Nimrod. Yet, for only the sake of his garment, what he put on, God still prospered him. In the book of Jasher, it is written concerning Noah after the flood, "And the garments of skin which God made for Adam and his wife, when they went out of the garden, were given to Cush... And Cush also concealed them from his sons and brothers, and when Cush had begotten Nimrod, he gave him those garments through his love for him, and Nimrod grew up, and when he was twenty years old he put on those garments. And Nimrod became strong when he put on the garments, and God gave him might and strength, and he was a mighty hunter in the earth, yea, he was a mighty hunter in the field... And the Lord delivered all the enemies of his brethren in his hands, and God prospered him from time to time in his battles, and he reigned upon earth."

Just for merely putting on the garment which God made for Adam, he loved Nimrod and prospered him. How much more does God seek to make his beloved ones pleasing in his sight by their appearance so as to prosper them. But for these many years, the church has downplayed the importance of having a right dressing but has conformed in every

way into the standards of the world. It is no wonder we have not enjoyed much of the sweetness of victory in recent decades.

Hosea 8:12 says, "I have written to him the great things of my law, but they were counted as a strange thing." The doctrines of God, including how we ought to dress and look, are great things that could have brought us greatness like Nimrod, but we have counted it as a strange thing to dress according to what is pleasing in God's eyes in recent years. It is strange for people not to dress in certain ways, it is strange for women not to pray with uncovered hair, it is a strange thing for women to dress in ways that does not reveal their bodies and shapes, it is a strange thing to be modest, and it is a strange thing not to dress like men. Men also have their own ways of dressing in ways that displeases God, but the error in dressing is more common with the female sex. The opinions of people who see the ways of God as strange ought not to stop us from pursuing full divine conformity as we are urged by the great things written in the law of our Great God. The patterns of our dressing ought to be in the fashion of God's will.

The Spirituality And Mystery Of Dressing Right

*"Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin."
(Isaiah 30:1)*

Now the issue of dressing has with it a spiritual mystery. That of the account of Nimrod given above is mysterious in itself. How wearing the garment God made for Adam translated into strength and wondrous power and success is a mystery. But where the Bible talks about the covering of the hair for example, we also find a spiritual mystery. It says, "For this cause ought the woman to have power on her head because of the angels." (1 Corinthians 11:10). This power refers to the

covering of her head. How is this covering power? How a covering translates into power is a mystery. Is it not therefore obvious that to take off this covering (that is dressing in a way contrary to God's command) is one and the same as taking power away?

Furthermore, it says that "the woman to have power on her head because of the angels." (1 Corinthians 11:10). Why "because of the angels"? What effect does the covering of the head have on angels? We can't tell exactly what this effect is apart from that it is deeply spiritual. Some try to say the Bible refer to pastors or monks when it talks about angels, but the absurdity of that claim is obvious. We have no scripture that tells us that pastors are angels. It is a mere assumption that is aimed at elevating pastors beyond their status as brethren. It is a malicious plot to elevate them above the brotherhood. But we must understand it as a little child. We must take an angel as what the Bible describes him to be. And what we know about angels can be seen in the verses that reads, "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:13 - 14). So they are ministering spirits to minister for them who shall be heirs of salvation meaning that they minister for us who are saved in Christ. They are not the coated men in the flesh that mount our pulpits.

It is written, "Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin." (Isaiah 30:1). When God says, "that cover with a covering..." I believe he refers to dressing. But he says "not of my spirit." Meaning dressing is spiritual and his spirit influences godly dressing. So dressing properly is something that, though it is physical, is yet of a spiritual origin. And so there is much spiritual mystery in godly dressing, and seeing it says woe to as many as don't dress after the spirit of God, I believe on this account that there are forms of dressing that are repulsive to the Holy Ghost.

If there is a godly spiritual mystery to dressing, it is certain that there is also a devilish spiritual mystery to wrong dressing. Apart from being logical to conclude so, the Bible clearly tells us this. Let's read this lengthy passage, Ezekiel 13:18-23, "And say, Thus saith the Lord God; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you? And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies? Wherefore thus saith the Lord God; Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly. Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life: Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the Lord." So we see God saying that women, in the days of Ezekiel, with their dressing hunt souls. I don't quite get the description of their dressing, but whatsoever it is, it had the diabolic effect of hunting and slaying souls. Let us not be deceived, there is much spirituality in the way we dress. We are either dressing after the Holy Spirit of God or after the evil spirits of the Devil.

For the fact that these things are mysteries we ought to obey them with simplistic obedience far more than if we understood them. I heard a saying that I agree with to some extent which goes, "you ought to understand laws thoroughly so that you can know how to break them properly." When you understand something thoroughly you can know things you can leave off doing without suffering hurt or hurting others. But in this case where we know little of nothing about these things because they're a mystery we just have to obey them simplistically. We

ought to be careful to find out exactly how to dress and follow it strictly, for this is power and strength above that which we can quantify. We shall look at the issue of the covering of the hair later in this book.

Sundry Benefits

"Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people."

(Deuteronomy 4:6)

Apart from the spiritual benefit and the high importance placed on dressing by God, there are many other benefits of dressing right. Benefits that are obvious and not mysterious.

First of them is that dressing rights preserves and promotes good morals. When it becomes a norm to dress seductively, morality and chastity plunges. Sexual sins becomes rife and sexual sins destroys homes and relationships with both man and God. But when people dress properly and rightly it encourages morality and good virtue. The profit of morality is also great. Morality promotes the general good of nations. They say if you want to destroy a nation, expose her youths to lustfulness and unbridled pleasures and that nation would be naturally destroyed. Now if morality plays such an important role to a society, then dressing right which promotes this tremendous good ought to be encouraged.

In agreement to this, Lord Francis Bacon (1561-1626) wrote in his book titled "The Advancement of Learning", "For as it hath been well observed, that the arts which flourish in times while virtue is in growth, are military; and while virtue is in state, are liberal; and while virtue is in declination, are voluptuary." Everything that promotes the voluptuary would sooner or later (usually sooner) would destroy both persons, church and nation. Dressing in seductive, suggestive,

inappropriate, and indecent manner are subtle ways of destroying peoples and nations. While we can't treat bad dressing as treason, yet it must be handle with a commensurate seriousness and urgency. Not necessarily by force, though it may be applied in severe cases, but this is to be done most especially by setting proper norms and societal standards and values. Values that will ensure longevity of a good society.

Dressing right also promotes productivity. When the mind is filled with lusts it can't be productive. It therefore takes more effort to think productively in an environment where ladies dress in ways that provoke lust. For this reason, dressing right (and right associations too) does not distract people and in turn promotes productivity. So it ought to be promoted in the corporate world because, apart from promoting productivity, it promotes good corporate image. And societies where people dress properly are highly esteemed.

In agreement to this also, Alice Morse Earle (1851-1911) wrote in her book, "Two Centuries of Costume in America, Volume 1," these words, "to dress orderly and well and convenient to the existing fashions helped to preserve the morals of the individual and general welfare of the community." The morals and welfare of a community is to a great extent hinged on the mode of dressing of that community.

Lastly, it is written, "If God be for us, who can be against us?" (Romans 8:31). This is a text we use to draw confidence and encouragement in the face of daunting challenges and perceived onslaught against the faith. It is a question that puts almost everything in life into a right perspective at times when we've lost sight of God's Almightyness. I think this verse can be called the re-calibrator of the Christian's view of life. History and careful study of events about us here and now reveal to us that the church of Christ has none on her side save God. We are ever in the midst of bitter foes. We have no other ally to look to. We can't afford to lose this our most important, key, and strategic ally for the vanities of worldly dressing. The time is overdue to correct our way of dressing lest we lose even God in the face of our ever present

bitter foes. Dressing right is as important as keeping the only one ally we have. That ally who alone is mightier than all our foes. My! How important that is.

As we proceed in this book, let us not lose sight of the great importance of the issue we're handling. I pray that God will give us an obedient heart in Jesus' name. Amen.

Prayer: *Dear Father and Lord, help us not to be blinded by earthly things so much as to treat things important to you as unimportant and treat things of non-importance to you as important. Help us to place the same priority on things as you do. And turn our mode of dressing around o Lord. Thank you for answers to our prayers. Amen.*

CHAPTER 3: ABOUT TRADITIONS

*"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."
(2 Thessalonians 2:15)*

As a part of setting the stage for the things that shall be discoursed in this book, it is good to look at one of the words that form the title of this book. That word is "tradition." It is good we have a clear understanding of this word, else we may misunderstand much of the essence of the book or the points presented in it.

So what is tradition? Tradition according to the dictionary means, "a transmission of customs or beliefs from generation to generation or the fact of being passed on in this way." It also means, "a long established custom or belief that has been passed on in this way." This is the meaning of tradition and this is the definition we shall work with.

The Origin Of Traditions

*"And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel."
(Judges 11:39)*

Though traditions are long established customs of beliefs, it yet must have an origin for there is nothing in the world without a beginning. The very world has a beginning and all life of whatever creature, including man, that experiences this world has a beginning. Therefore traditions too has their origins. But at that instance it can't be called tradition. This is because if tradition is a long established custom or belief, and at its inception it is not yet long established, it is unfitting

to call it a tradition. Just as a seed cannot be called a tree just because it would eventually develop to become one. At the time Jephthah's daughter wailed her virginity it wasn't a tradition in Israel, that is at the point she wailed her virginity, but it eventually became a tradition in Israel. But, unlike the wailing of Jephthah's daughter, what usually become a tradition are things that are perceived to have practical good or benefit for any society that holds such a custom or belief. Things that are perceived not to have practical benefits usually don't eventually become a tradition.

In an ideal case things that are not perceived to be of practical benefits are often discarded easily. It is natural for humans to get rid of those things they don't need. So when something is not of value it is often replaced with something else. Take for example, in societies where parents set up their children in marriages, they practice this because they perceive there is a benefit to it. Probably they feel that it promotes chastity and it helps get rid of foolish mistakes they suppose young people are prone to. Because of this perceived benefit, it becomes a tradition. There are other places where people can't approach a girl directly for marriage and parents don't set up their children. Rather, they have different methods of indicating that they have a daughter ready for marriage, and when someone who's in search of a wife sees that they also have a way of indicating interest. These are mostly in coded forms. These traditional practices vary from place to place, but they are done that way to solve certain problems of which some are more effective than others. Without the problems they are thought to solve there would have been little or no reason for it to become a tradition.

The only justifiable reason to pass customs and beliefs from generation to another is because it will benefit them. Though people pass on unhealthy practices from one generation to another, it doesn't make it justifiable, but the only justifiable reason why it should be passed down is because it has practical benefits. Also, customs and beliefs that over time become traditions must have causes, reasons and rationale for keeping them. But it is foolish to throw away traditions which have

practical benefits. It is far more foolish to fail to recognise the benefits of traditions when it does have benefits and throw it away as something profitless, as we know happens from time to time in the course of human history. Of such people who act so foolishly, Solomon wrote, "There is a generation that curseth their father, and doth not bless their mother. There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." (Proverbs 30:11 - 12). Such people are always so wise in their own eyes that they think old traditions are stupid traditions without properly weighing them or even having the intellectual ability to weigh them. But when traditions are passed down, and it is perceived that it does not have a benefit, there is no justifiable reason to keep it. For these reason, it behoves parents and elderly people not just to pass down traditions to younger generations but also to explain and teach it properly to enable them see the importance of it. I know in some cases parents and elders just force their traditions on the younger generations. But this is not good. Let them see the importance themselves so they can keep them of their own accord.

These are the reasons of how customs can over time become traditions. But these are in ideal cases.

The Traditions Of Men

"For the customs of the people are vain..."
(Jeremiah 10:3)

Now, that a custom is perceived as good or having practical benefit doesn't necessarily mean such customs or belief is true, or good, or having practical benefits. But a wrong and deceived perceptions or opinions can turn things with absolutely no good and with no benefits whatsoever into traditions. Also, there are things with practical benefits only for a time and in solving only a particular temporal challenge, and once that challenge or time is over, it becomes obsolete, useless, inappropriate, etc. And these answer for why we have so many

traditions that are useless, inconvenient, inappropriate, ridiculous, and in some cases very wicked. In one case, their origins were based on misperceptions and wrong opinions. In the second case, the time and need of the custom or belief is expired and so the custom is no longer required, yet it is passed from one generation to another that has no need of it. It passed down and, because it is seen as an age old custom or belief, held as a sacrosanct.

At Eden man fell so woefully. So terrible was that fall that it distanced us from God with ever increasing degrees. For this reason almost all human traditions are fraught with misperceptions, wrong opinions, pride, lust of the eye and flesh, and other things that are inimical to God. For this reason, human traditions has been well described by A.W. Tozer as "the dustbin of history." This is because of the profitlessness of such traditions.

At the times when customs lose their benefits, for vain pride or headiness, some people hold to customs that are not profitable. There's a story of a building that had no purpose, yet some armed men made it their duty to ensure that the empty building was well guarded. When a curious man asked why this was so, they said it was because there was a time that that building used to be a key administrative building and in those times it used to be honourable to guard the building. Now, though the building has no function these guys still went about protecting it. That is how much customs that were initially good can become ridiculous to hold once they're obsolete.

For these reasons and more, human traditions are often unfit to be kept. It is written, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers." (1 Peter 1:18). Such traditions become vain because they're human and prone to all the things we have talked about. And sometimes even when they have some benefits, because they are long held customs it is enforced in ways that is not fitting for such a trivial benefit.

In the days of Jesus, the Pharisees asked him, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." (Matthew 15:2). Hygiene is good but it can't be place on a par with religion. But these guys placed traditions regarding hygiene over even the commands of God and sought to make people obey them as if it were as important as obedience to God. Jesus knowing that they have misplaced priorities in their tradition responded, "But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." (Matthew 15:3 - 6).

Apostle Paul wrote, "And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." (Galatians 1:14). His zeal for the traditions of his fathers led him in ways that were diametrically opposed to God. In fact it led him to persecute God as it is written, "And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" (Acts 9:4). So he persecuted Christ in his zeal for the traditions of his fathers. So, if a tradition of a people who thought they feared the Lord and had the laws of Moses could lead men to not only persecute Christ but even crucify him, how much worse would other traditions, of people who have no revelation from God and thus have been completely dislodged from him, do to men?

Also the Bible says, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Colossians 2:8). This informs us that things that are done after the traditions of men often have the natural tendency to spoil rather than edify. So they're not only often useless and inconvenient but even harmful. Such must be avoided at all costs.

Here is a word from Charles Seet in his book "A Christian In A Non-Christian World."

"Some people say: "Why make a big issue out of this? These things are merely cultural. We must not be so narrow-minded. They are not wrong or sinful. It is alright to enjoy them." But we must have the conviction that not all things that are cultural are neutral. Since the Fall of man took place, man's culture has often reflected his own sinful nature. And though many cultural things are not bad, and there are good novels, good music, poetry, art and also good wholesome entertainment which do reflect the image of God in man, there are also many things in culture which are the expressions of his sinful nature. As such, they express ideas of corruption, futility, permissiveness, rebellion, self-centred pride and ambition."

Mark those words, "we must have the conviction that not all things that are cultural are neutral. Since the Fall of man took place, man's culture has often reflected his own sinful nature..." It is a matter of conviction and not opinion. So human traditions are usually unfit to hold. There may be some good traditions like respect for parents and elders, diligence and hard work, etc., but they can't be much more than that.

Does Christianity Have Traditions?

"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."

(2 Thessalonians 2:15)

"Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."

(Philippians 4:9)

The question now is that does Christianity have its traditions? It is obvious that we have the Bible which forms our articles of belief. Such

we could call commands of God, doctrine, etc., and such is obviously high and above traditions. Though it could be seen as a tradition in a way, but it can't be seen as entirely being one and the same as tradition, for tradition is a custom passed from one generation to another. The Bible, however, was handed down not from Adam to Seth, all the way down to us, but from God to his holy prophets and apostles, and preserved by the Holy Ghost, all the way down to us. Though the doctrines of scriptures translates naturally to traditions passed down from one generation to another in Christendom, yet for the sake of this study, let's restrict traditions as much to just customs that originates from men, and scriptures, doctrine, etc. as things that originates from above.

The law of Moses was handed down to us from God and is therefore called scriptures. This commands can't be called traditions, but the idea of washing cups and plates and hands, etc. was rightly called traditions. So are there customs and beliefs that are handed down from the apostles themselves (though inspired by the Holy Ghost) down the ages? Yes.

In apostle Paul, for example, we find an example of celibacy, not as a criteria for bishops or any form of Christian service, but as something that ought to be done where one is able. I spoke about this in more detail in my previous book and I don't wish to delve into that here. But apostle Paul wrote when talking about the profitability of celibacy over a married state, "Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful." (1 Corinthians 7:25). You can read the whole of that chapter to see how he differentiates his judgment from God's command. Though he had no commandment, yet he gives his judgment, not as a profane or vain person, as most of the instigators of worldly customs, but as one who has obtained mercy of the Lord to be faithful. Like the traditions of hygiene (though still way less to the judgment of Paul) the judgment concerning celibacy is not a command but has its immense benefit.

It is written, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (2 Thessalonians 3:6). Here Paul says that people should avoid others who walk disorderly refusing to walk after the tradition received from them. This tradition was a tradition of hard work and earning one's own living. Though there were no such commands from God about hard work and earning one's living, yet the apostles set themselves as a worthy example to others and passed it unto them as a tradition. We have instructions concerning hard work and diligence in the book of Proverbs, but they don't come in form of commands. So this informs us that the tradition set forth by the apostles was a tradition of wisdom and not of foolish vanity which is a common trait of the traditions of men.

Now the judgment of the apostle is that when people fail to live by such traditions we should avoid them. But he also wrote concerning them "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." (2 Thessalonians 3:14 - 15). I suppose this is because what is violated here is merely their own tradition and not as weighty as the commands of God, and this reason the judgment is light. Note that he says we should admonish such as a brother. This informs us that this does not make him a sinner. He's just not walking in the way he should. He's not living according to the wise ways of the apostles which has its immense practical benefits. This we could safely call a tradition.

But for those who violate the command of God it is written, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." (1 Corinthians 5:11). Now to these he says we should not keep company with them, not even to eat. We are to avoid such completely and not treat such as a brother. The judgment against this is stiffer and stronger. Before this verse he permitted us to keep company with even

unbelievers saying, "I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world." (1 Corinthians 5:9 - 10). We are told to treat this people in ways we don't even treat unbelievers. Because what is violated in their actions is the very command of God. This is weightier than traditions.

It is written, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." (2 Thessalonians 2:15). We are command here to stand fast and hold the traditions which we have been taught, whether it is by word or epistle. Sadly we only have their epistles and not their verbal words. It is possible that much more would have been said than what is written. However we are most grateful to God both for enabling the apostles write these wondrous epistles, and also for preserving it even up until now. And far more grateful are we for the Holy Ghost who both taught the apostles and who is able to teach us far greater things than we can imagine through these same wondrous epistles. So we are commanded to hold the traditions and stand fast in them. Such a command is necessary because it is obvious that there're so much forces actively pushing us away from our holy traditions. It is therefore our duty to hold it firm and not let it go.

As we have said, what eventually becomes tradition can't be called tradition at the time of its inception as a practice. Since the New Testament starts with our Lord Jesus Christ and the Bible was concluded and sealed by his disciples which were his contemporaries, so we can't really say that it was passed down from an older generation. However, what makes Christian tradition is of two origins. The major Christian traditions are not such as came down to the apostles from an older generation but are such as came down to them from above. It was received from above in the same way traditions are received from an older generation. When giving instruction about Holy Communion despite not being there and not hearing about it from any man, Paul starts with these words, "For I have received of the Lord

that which also I delivered unto you..." (1 Corinthians 11:23). It is also written, "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." (Philippians 4:9). So they were received. And these things he received and delivered unto the church was further delivered unto subsequent generations of the Christian fold. And even the manuscript from which our most beloved King James Bible was translated was called "Textus Receptus" meaning "The Received Text." It came down (unlike what is called the Dead Sea Scroll) from God to the apostles and came down all the way to us. Furthermore, earlier in the same chapter he wrote, "But if any man seem to be contentious, we have no such custom, neither the churches of God." (1 Corinthians 11:16). This he wrote in respect to the covering of the head by women when praying. He uses the word custom, and in that he says that there is no such custom (that is contrary to what he has written) in the churches of God, it is evident that such custom emanates from God himself.

Also, just as the apostles received these traditions from above, it was also taught with the intent that it should be held from age to age and transferred from age to age as a tradition. For these two causes, even from the inceptions, the ways of the holy apostles form our holy Christian traditions. William Tyndale (1494-1536) recognises and agrees to this too. He wrote, "I answer, that Paul taught by mouth such things as he wrote in his epistles. And his traditions were the gospel of Christ, and honest manners and living, and such a good order as becometh the doctrine of Christ." This means that the traditions of the holy apostles were informed by the gospel of Christ, not just what he taught in writing but also in speech. And not in teaching only, but also in his lifestyle. The same goes for all the other apostles of our Lord.

Furthermore, apart from customs that emanates directly from God, we also have customs from an older generation. Generations of long before Christ, though even those also emanated from God. Apostle Paul wrote, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law." (1 Corinthians 14:34). This custom was not directly

revealed to the apostles from God but were of old according to that which was given in the law of Moses. In the same vain it is written, "Say I these things as a man? or saith not the law the same also?" (1 Corinthians 9:8). So we see a two fold revelation on the writing of the apostles. Both customs that were received by a direct revelation from God and those received from of old, yet also from God.

Now, apart from the traditions of the apostles as taught in the epistles, we also have the duty to keep the traditions of Christians of bygone years provided such people are people who lived in the Spirit and wisdom of Christ, not after carnality, pride, foolishness and vanity. It is written, "What? came the word of God out from you? or came it unto you only?" (1 Corinthians 14:36). The answer to this questions are simple. The word of God did not come out from us but from Christ and his holy apostles, neither did it come to us only but to all the Christian down the ages and to those beyond our time. For this reason we can't live our Christian lives as if the word that guides our lives came out from us or came to us only. We must live, holding to the traditions of Christ, his apostles, and all the Christians of bygone years who lived in the Spirit and wisdom of Christ. Some may want us to believe that only God, Christ, and the apostles are important, but even the life and teachings of Christians of bygone years are also important, though not as important. I wrote more on the importance of holding the traditions of Christians of bygone years in my book titled, "UNITY IN PURITY," when I talked about walking in consonance with the fathers. What I find very sad however is that the way of life of most Christians of nowadays is not in agreement with Christians of even one or two decades ago. That is how far we have deviated from our most holy faith.

At one time in the past I found myself trying to define what type of Christian I am. But I later realised that being identified as a Christian is enough. There's nothing more Christian than Christian. What however is very important is defending what it means to be Christian. And what it means to be a Christian can be defined to a large extent by the traditions we hold. Whether or not it is Christian. Our traditions

(definite and defined) form a very important part of our most holy faith. We can't live contrary to what we've received from Christians of bygone years (who lived in the Spirit and wisdom of Christ) and consider ourselves Christians indeed.

Before we move on, it is important that though I have said here that traditions are not as weighty as God's command, for this reason it can't be seen as a sin in itself. But because we are commanded to hold fast these traditions it becomes a sin not to hold it fast.

Profitability Of Christian Traditions

"Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people."

(Deuteronomy 4:6)

Now, the profitability of the Christian tradition is what makes it a sacrosanct. The Christian tradition, unlike the vain deceitful traditions of the world, have immense practical and spiritual benefits. It is fashioned after godly wisdom and spirituality rather than carnality. For this reason it is not just merely of temporal benefit but of eternal benefit. Such traditions therefore cannot be dispensed with for any reason because there can't be a reason not to hold it.

Furthermore, because Christianity is more spiritual than theoretical, practical, or philosophical, we can't define the benefits of its traditions on these grounds only. Jesus says, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (John 6:63). The words of our faith are not theories or philosophies, they are spirit and they are life. For this reason we can't look at its benefits just in theoretical, practical, and philosophical terms. Of course our faith is philosophically and

theoretically sound, it also has immense practical benefits. But its benefits are far beyond these.

The philosophy of the Christian faith is the only sound philosophy of life and its theories are the only holistically logical theories you could get in the whole world, and without them you can't have any rational understanding of life. The origin of our world and our being, the essence of our world and our being, and the destiny of our world and our being, the right understanding of death and life after death, right values, morals, ethics, civility, and what have you, are comprehensively explained to a thorough extent in the Bible. There are a world of other theories and philosophies we have in the world. Some are outrightly stupid with stupidity that can be seen in every tittle of it. Some others are very wise in most parts but begin to fall apart to bits and pieces when they try to handle some issues about life. But it's not so with the Christian faith and the traditions founded on it.

The practical benefits of the Christian faith, and its traditions, are immense. It is easy to observe that in societies that are predominantly Christian, morality, piety, education, civility and other virtues are optimum, and vices such as criminality, immorality, begging, and what have you are minimal. Look at all the powers that be today, they are nations founded on Christian principals and built thereby. They may not be thoroughly Christian today, but look just a few decades back, they were. Even other religions are full of praise for Christian virtues. There is a religion in whose book Christians are referred to as "the people of the book." Because Christians were known to love reading and were faithful observers of what is written in the Bible. In the days of emperor Diocletian, one of the immediate predecessors of Constantine The Great, when the demons he consulted spoke of Christians, it referred to them as "the upright ones." These demons were distressed at the uprightness of the Christians that they led Diocletian to lead one of the most bitter persecutions against Christians. All these speaks of the immense practical benefits of Christianity and its traditions. Even the enemies of the faith can't help but admit it. We could go on and on with how Christianity is well

spoken of by all except some vulgar, wicked, and insincere people, but I'd stop here.

Apart from practical benefits which can be seen and touched, the benefits which are not seen are far beyond what can be seen and touched. By this I mean the spiritual and eternal benefits. The spiritual benefit is mainly being reconciled to God and all the goodness that follows that, including eternity with him and escaping Hell. Seeing all these benefits, it is not possible to even estimate the benefit of our holy Christian traditions.

Importance Of Keeping Christian Traditions

*"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."
(2 Thessalonians 2:15)*

We have seen the immense benefits of our holy Christian traditions and this informs us of why it is worthy of being passed down from one generation to another and why it's wise for each generation to keep these traditions and stand fast in them.

Apart from these wisdom of keeping things which are of immense benefits, apostle Paul was particular about one benefit when he gave the command in 2 Thessalonians 2:15. When you read the verses before this you'd understand the reason why he gave this command saying, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." That he says "therefore," we know this verse can't be taken in isolation. Starting from verse 1 of 2 Thessalonians, Paul spoke about the "man of sin" and his practices and deceptions. The need to call us to stand fast and not to be shaken by his deceptions became expedient. And one of the ways to resist this deception is to "hold the traditions." These traditions therefore serve as a guard against the deceptions of the "man of sin" and the unrighteousness that comes with such deceptions. Our holy Christian traditions is a guard against unrighteousness. Our holy Christian dressing

traditions in particular is a mighty fortress against fornication, lust, and all the sins that come with these.

Conclusion

*"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."
(Ecclesiastes 12:13)*

Here we have talked about the origins and causes of traditions and customs. What makes them worthy of being kept and being passed from one generation to another, the legitimacy of keeping them, and what have you. We also talked about the difference between the traditions of men and the Christian tradition. And we rounded off with the benefits and importance of holding Christian traditions. These traditions are our golden heritage and we must cherish them.

This understanding is very important as we handle this issue of dressing. So let us keep all these in mind as we progress through the book. Not many things here can be brought down to the level of traditions, for they're clear commands of God, yet some things must be seen in the light of traditions to be better understood, and on this account better defended. And I pray that God will give us good wisdom to hold this holy tradition of ours and reap the benefits of doing so. Amen.

Prayer: *Dear Lord Jesus, you gave us your word to follow and also gave us traditions to hold. Let us not be like foolish children who would throw away the wise counsels and traditions of their parents. Help us not to leave this mighty fortress provided us in our holy Christian traditions. Help us to stay secure in them and rejoice in them. Thank you because you have answered and will do it. Amen.*

CHAPTER 4: THE EVILNESS OF RADICALISM

*"... meddle not with them that are given to change: For their calamity shall rise suddenly; and who knoweth the ruin of them both."
(Proverbs 24:21 - 22)*

*"An evil man seeketh only rebellion...."
(Proverbs 17:11)*

*"They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof."
(Job 24:13)*

Radicalism is a breaking away from the norm. When we hear of people being called radicals, they are people who believe in continuous departure from norms. The word "norm" is considered repulsive to them. They seek change just for the love of change and not for expediency. For this reason it is synonymous with rebelliousness which Proverbs 17:11 says is the way of an evil man. But here is what the Bible tells us about radicals, "My son, fear thou the LORD and the king: and meddle not with them that are given to change." (Proverbs 24:21). Furthermore, in Job it is written, "They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof." (Job 24:13). Such radicals rebel against the light. They rebel against the ways of righteousness. They do not understand it. And note this word, "abide." They are given to change and can't abide in the paths of righteousness. Abide means to remain. Progress is made with consistency in the right path. To remain in that one path and direction, and continuously walk in it. But radicals think progress is made by continually changing both path and direction. How stupid can one get.

I listened to a speech given by Dr. Benjamin Carson in which he spoke about Hilary Clinton at the time she was contesting for the US presidency. He made some revealing statements about that woman. He said that her mentor was Saul Alinski, she admired him so much and her senior thesis was about Saul Alinski. And this Saul Alinski wrote a book titled, "Rules For Radicals." And this book he dedicated to Lucifer (which is taken to mean the Devil) as the first radical to win himself a kingdom through rebellion. Here is the full text of his dedication page:

"Lest we forget at least an over-the-shoulder acknowledgment to the very first radical: from all our legends, mythology, and history (and who is to know where mythology leaves off and history begins— or which is which), the first radical known to man who rebelled against the establishment and did it so effectively that he at least won his own kingdom —Lucifer."

That is what radicalism is about. We can see how that radicalism is the ways of the Devil and the sons and daughters of hell. For this reason I get concerned to hear some Christians say they are radicals for Jesus. The children of God don't choose the path of shifting from norms and traditions. It is written of our Lord, "Jesus Christ the same yesterday, and to day, and for ever." (Hebrews 13:8). He doesn't change. It is also written, "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed." (Malachi 3:6). How then shall they who follow him call themselves radicals and delight in consistent change? Saying one is a radical Christian is making a statement that is a diametrical contradiction of itself.

I love the following hymn by Salathiel C. Kirk (1845-1913) so much. It is so rich in meaning.

***"As we search the field of learning,
Let us sift as we pursue;
By the higher light discerning
What is false and what is true;
Choosing rather
Older truth than errors new."***

Often, contrary to the wisdom of the words in Salathiel C. Kirk's hymn, radicalism shows violence towards older things. They want to tear it down. They are like the generation that curse their parents and refuse to bless them (Proverbs 30:11-14). This makes us risk throwing salient truths away. Sadly advancement in science has been associated with atheism and godlessness so much that godliness is seen as old school, even by many in the church. But if only men would know the people who indeed were behind scientific advancements they won't see atheism as encouraging scientific advancements and they won't see godliness as old school. But radicals throw things away just because they are old. Because people of the past dressed decently they call decency old school. Let us as worthy Christians stick to the wise words of Salathiel C. Kirk. Let us rather choose older truth than errors new.

We have seen that Christian traditions are worthy of being held and being passed on from one generation to another on account of its immense benefits. We have also seen that these traditions serve as a fortress against the wiles of the lawless one and his unrighteousness. Is it not obvious that they who throw such things away are foolish? Such suicidal foolishness has no match. It is foolish to allow one's self to foolishly incur such harm and it is wicked to allow one's foolishness to cause such harm on others. For parents, pastors, etc. who have others in their care, to allow themselves to be so careless as to allow a drifting away from the holy traditions they've received is wicked. But the wickedness we are witnessing today is of a far greater degree than we can quantify for this is not just an unconscious drifting away from our holy traditions but a conscious departure from them and their benefits. People are consciously kicking against everything Christian religion and her beliefs to their own detriment.

But we must know that it is wisdom, goodness, and holiness to stand fast in our holy traditions and hold them firmly. May God help us so to do. Amen.

Prayer: *Dear Lord Jesus, you who are the same yesterday, today, and forever, teach us like true children of the Father to be a people who walk consistently in the right path. Deliver us from the foolishness of radicalism. Let us live and delight in the fortress of our traditions. This we ask in Jesus' name. Amen.*

CHAPTER 5: THE PROBLEM WITH PERSPECTIVISM

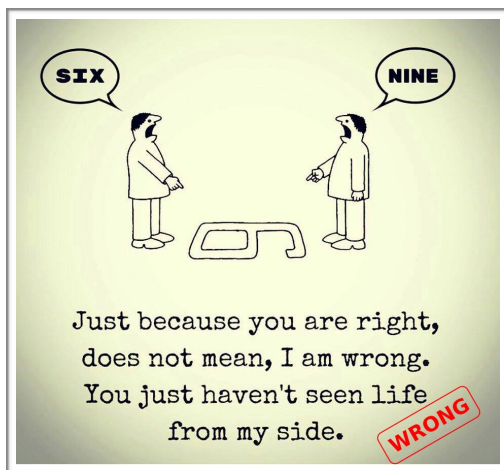
"... be ye all of one mind..."
(1 Peter 3:8)

"Let this mind be in you, which was also in Christ Jesus."
(Philippians 2:5)

Most people with whom I speak on issues of Christian life, such as dressing, music, etc. often tell me that these are relative and are subject to the perspectives of each individual. They think the best way to maintain unity is to accept everyone's opinion while you hold to yours. They say this is because people's perspectives on things are different. They claim that when you see something as right it is because of your perspective. Another could look at it from another perspective and see it as not so right. In such a case they claim that both persons are right at the same time though they have a contrary view of the same issue. They present a photo of the number 9 written on the floor and two men looking at it. One from the top and another from the bottom. The one looking at it from the bottom says it is 9 while the other looking at it from the top says it is 6. So by their claim, what you understand the number to be depends on the perspective from which you are looking at it. Their argument therefore is that both of them are right and that wisdom demands that both should recognise that the other is right. This I say is a united way in maintaining division.

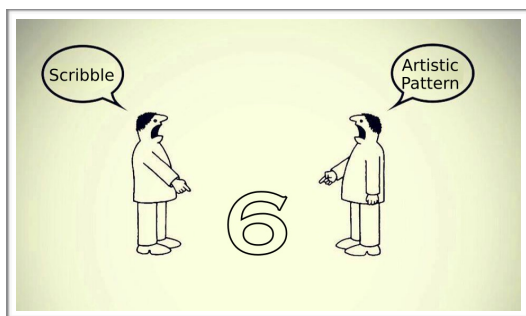
This goes a long way in affecting our Christian doctrine. It means we can not be totally agreed on anything. Everyone can come to their own different conclusions on any matter. And if this be the case, then there is no point writing this book in the first place. Had this book been a book of my opinions, then I needn't teach others my opinions when I know they have theirs. It also means we can't even take any definite stance on anything. For even if we take a stance on something we can change that stance as often as we want, just by changing our perspective. We can by our perspective make round square and straight a curve. I have seen a lot of hypocrites use this argument in defence of an heretic claim. When you point something out that is not right, they'd just

say it is just the perspective from which you are looking at it. But can this argument of opinionism or perspectivism be right? Let's see.



In trying to seek an answer to this I'd like to begin with the example I mentioned above. The one of 6 and 9. Now why must they see it only as 6 or 9. Why not see it as something that looks like 6 or 9. 9 indeed looks like a foetus. And 6 looks like a foetus frozen in a mid air backflip stunt. Why must they present it with just two people, one looking from the top and the other looking from the bottom? Why not also from the right and left? Why not also from the other

perspectives of each of the 360 degrees? What would the person looking at it from the right see it to be? I have been looking at it from those two perspective as I write these lines and I can't make meaning out of it. It is just a meaningless scribble to me or at best an artistic pattern. If the



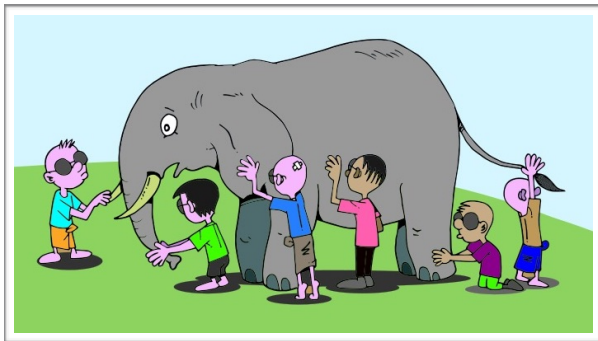
perspective from the top and bottom are important in deriving meaning to what is written, then these two other perspectives are important also. If Mr. A calls it 9 looking at it from the bottom, Mr. B calls it 6 looking at it from the top, then Mr. C ought to call it an artistic pattern looking at it from the left, and the same

with Mr. D looking at it from the right. Would not Mr. A and Mr. B see the other two as crazy seeing they can derive no meaning at all from what they are looking at? Would they not say, "no, no, no, come look at

it from here so you can see it rightly”? But are we not suppose to accept other people’s opinion based on the perspective they are looking at it? So if the perspective matters in drawing right conclusions about things, then all the odd and bad perspectives are also necessary for us to accept, even when they make people draw meaningless conclusions.

Now we know that the number 6 or 9 is not just a scribble nor is it an artistic pattern or decoration, they both have an information to pass across. Also, it is not a random mark by some force of nature. It is an intentional mark made by a rational being to pass across an information. That information is not reliant on the opinions of the four guys talking about perspectives. It is wholly reliant on the intent of him who put it down. The four people who are arguing about their perspectives are all wrong, including him who may have by chance have had a right perspective. He is wrong because he thought he was right by the virtue of his own perspective and not by the intent of him who put it down. It is therefore not by perspectives that we are to know the rightness of things. In such a case where 9 is written, what is right to do is to try to understand what the person who wrote it had in mind. For example, if it was written in a notebook with other numbers and/or letters, let’s say 5 and/or f, we can then know what the author had in mind by the way the 5 and/or f is written. That is whether it be a 6 or a 9, for by these other symbols we’d be able to tell if it is placed right side up. That way we can know what the one who wrote it meant to put down. Based on knowing the author’s intention we can know if it is a 9 or a 6 and get the right information that was intended to be passed across.

There is a story I heard of some people who observed an elephant being blindfolded. I am not a good story teller so I may not get the account very correctly. These people were only seeing different aspects of the elephant. One taking hold of the tail said it was just a rope, another taking hold of one of the legs said it was a tree, another said it was a wall, and so on. But all of them were wrong. But they all thought they were right. Perspectivism demands that each should accept the others claim. So an elephant is therefore a rope, a



tree, wall, and so on. That is judging by the rule of perspectivism.

Let us look at another example with an expensive consequence. Let's say there's a road sign with the letter W meaning wait, and one of our perspectivists decide to look at it up

side down, or maybe the road sign is bad and has been turned up side down, maybe due to a storm, and the perspectivist says, based on his perspective, "it is M," probably meaning move on. If he moves on and gets crushed by a trailer, falls of a cliff or something. That shall be the expensive result of his perspectivism, and disregard for the intention of him or they who have put up that sign. So it is not perspectives that matter but the intention of him who put up whatever it is we are considering. If being wrong doesn't matter, if making wrong choices don't matter, if basking in confusion is okay, and if it is okay taking suicidal actions like the example above, only then can perspectivism be an acceptable way of deriving meaning from anything.

Now, how does this matter regarding Christian doctrines, and in this case Christian dressing? Whenever we look at the Bible, it does not matter from what perspective we choose to look at it from, all that matters is the intention of him who wrote it, I mean God. We must always see all things from his perspective or else we shall incur the harm, not of merely being crushed by a trailer, but of being eternally damned. This does not apply to only the Bible. We must see all of life from his perspective. Why? He is not only the author of the Bible but the author of life and the creator of all things. Looking at life or anything in all of creation from a perspective different from God's own perspective is sure to have dire consequences. It is written, "Let this

mind be in you, which was also in Christ Jesus.” (Philippians 2:5). Let us see everything the same way he sees them.

Lastly, relativism, perspectivism, opinionism, (and whatever name this type of reasoning may come with) all naturally result in lawlessness, for the law is not relative but absolute. We can't choose to understand murder or theft our own way. We can't stand before a judge and say, "in my perspective, that wasn't theft, I only obtained his property, that's all." Those who seek to abide by laws don't seek to make it relative and those whose heart are resolved to obey God don't try to make his commands relative. But the lawless ones like the idea of things being subject to their misjudgment and they call their misjudgements perspectives and ask people to respect it.

Therefore, what I strive to achieve in this book is not to present us with different opinions and draw a non-existing sense from each of the opinions to conjure up a uniform conclusion, which of course is bound to be a senseless one. I'm not the least bothered about your opinion, my opinion, or the opinion of your pastor, but as it is written, "But the LORD is in his holy temple: let all the earth keep silence before him." (Habakkuk 2:20). Therefore, let all the opinions of the earth be quiet before him. We must not just hide our opinions in his presence, but throw it all away. I therefore strive not for human opinions on the things written for us in the Bible, but strive to understand what indeed God has in mind when penning down his instructions to us in respect to dressing, lest he crush us in his anger.

So let us proceed with the understanding that human opinions are not important here, but seek God's face diligently. May God help us to understand his words fully. Amen.

Prayer: *Dear Lord and Father, please help us not to give heed to the scam called perspectivism. Help us to discard all perspectives in all that pertains to life and belief, and stick to your own perspective as revealed in your word. This I ask in Jesus' dear name. Amen.*

Section 2:

SCRIPTURAL

COMMANDS ON

DRESSING

CHAPTER 6: SECTIONAL OVERVIEW

*"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."
(1 Corinthians 14:37)*

*"If ye love me, keep my commandments."
(John 14:15)*

Now we shall talk about scriptural commands about dressing. I was quite amazed at the extent and details concerning dressing presented to us in scriptures. I've always known that we have commands about dressing, but it was in the course of studying for this book that I realised, and was shocked, at the level of details we have concerning dressing. We shall therefore be looking at these direct commands in this section.



Photo source: pixabay.com

Much of the commands do have a heavy weight on gender distinction. We must be careful to note them so as to see the importance God places on distinguishing the different genders. The form of dressing that emphasises these differences equally emphasises God's beautiful order. The beauty of God's order is seen in the difference between man and woman, not in their sameness.

When you look at a photo of a little boy playing with his father on the lawn or climbing his father's body, or just having a nice time together, you see a beautiful and touching photo. We see in the father strength and in

the boy feebleness, we see in the father experience and in the boy naivety, etc. What is evident in that photo is love and reliance, giving and receiving. On the part of the father love and giving. On the part of the son reliance and receiving. These are elements of pure love. Such beauty cannot be seen in two equals. Take, for two, grown up men together. The things you would see are quite different. But these are not as beautiful (if it were at all beautiful) as a man and his son. Two grown ups would bring to the mind things like business interests, teamwork, merchandise, etc. Not love, trust, reliance, etc.

The same way there is a form of beauty in the differences of gender. And when these differences are maintained it is beautiful to behold both in society, church, and marriage. And the essence of some of the commands we see in scriptures is to maintain this difference and beauty. Others are about modesty and decency, humility, spirituality, etc.

So we shall start off with the least controversial and conclude with the most controversial. By least controversial I mean those of which we have clear commands about. Today people have made everything a controversy showing off their stupidity while they do so. But I do not call controversy what they've made controversy. If we are to follow their foolish arguments, even our salvation is a controversy. When one reads the Bible with a carnal mind, everything written therein is bound to become a controversy in his sight. The commands of God given to Adam regarding the tree of the knowledge of good and evil was clear, understandable, and uncontroversial, but when the serpent came, he introduced a controversy with this question, "hath God said, Ye shall not eat of every tree of the garden?" And after appealing to the lust of Eve's eye, which is carnality, he succeeded. The same way, through much carnality, men turn the commands of God into a controversy. Nevertheless, let's take a look together into the pages of scriptures and see what we can learn.

Prayer: Dear Lord God, as we proceed into this section looking at the commands written in your word, help us to understand fully what you mean. Teach us and open our understanding. In Jesus' name we pray. Amen.

CHAPTER 7: ON COVERING THE HEAD

"Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven."

(1 Corinthians 11:4 - 5)

"Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering."

(1 Corinthians 11:14 - 15)

The first issue to handle on the matter of Christian dressing is the issue of covering the hair and length of hair. This is the most uncontroversial aspect of our dressing that has been made controversial by foolish pastors and stiff necked congregations. Such who wrest with God's word are unfit to be called Christians, but let's let that go and excuse them that they know not what they do.

I say this issue of hair covering and length of hair (especially hair covering) is the most uncontroversial aspect of our dressing because it is the one given as a direct command in the clearest terms in the New Testament. Not only was it commanded, it was also defended by scriptures, reason, and nature. Apart from this, we see the profound spiritual implication of covering the hair (by women) and not covering the hair (by men). It says that they who do not observe this dishonour their heads. The angels were also mentioned in regard to this command. Despite all the effort of the apostle Paul to explain the vital importance of this command, people who should have known better, that is if we should believe their profession of faith, made this a controversy by foolish arguments and move people (especially women)

to disregard this important command and dishonour their heads and disregard the presence of angels.

The Covering Of The Head

"Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven." (1 Corinthians 11:4 - 5)

Now, the commandment is very simple and easy to be understood. It says for a Christian man to either pray or prophesy with his head covered is to dishonour Christ his head. And if a Christian woman, on the other hand, pray with her head uncovered is to dishonour her head which is her husband. I say Christian people because I suppose that Christ is the head of only Christian men and only Christian people could pray or prophesy in the Biblical context in the first place. For this reason the command is that a man, when he prays or prophesies, should not cover his head, and a woman when she prays or prophesies, should cover her head. That is as simple as A B C.

Back to the quote of William Tyndale (1494-1536), he wrote,

"I answer, that Paul taught by mouth such things as he wrote in his epistles. And his traditions were the gospel of Christ, and honest manners and living, and such a good order as becometh the doctrine of Christ: as that a woman obey her husband, have her head covered, keep silence, and go womanly and christianly apparelled..."

This has been the stand of Christians since the days of the apostles up till now. So it is not a controversy at all.

Before I go on, however, we should understand prophesying may not necessarily mean to foretell future events as it is generally understood

today. But I think it means any form of speaking in the name of God. So even admintion and edification could be a form of prophesying. Now some have used this to mean that women should speak in our gatherings, because prophesying is a form of speaking, but it still does not warrant women speaking in church. Women who do so are living in rebellion. I will handle this in details in another book, but it is safe to just point it out here.

The Conjured Controversy

*"Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering."
(1 Corinthians 11:14 - 15)*

Now, these foolish preachers use 1 Corinthians 11:15 to contradict 1 Corinthians 11:5. As we have seen, a woman ought to cover her head when she prays or prophesies. But they say that it is her hair that is the covering. So she needn't put on any covering on her head. How smart, yea indeed, how devilish.

The foolishness of this argument is evident in the fact that it is only used regarding the covering of women's hair. The foolishness of the argument would have been easily understood if you apply the same stupid logic to men. When Paul says that a woman should cover her head, it means she should have a covering on her head (and that covering can't be her hair). If the hair were the covering, whether it were short or long, it is a covering all the same. So if the hair is what Paul meant that women should be covered with, then if a man is not shone or shaven, and prays in this state, he dishonours his head. It is also absurd to think that the Bible requires men to be shone or shaven like Stone Cold when praying. But if the hair were a covering then ought all Christian men to be like Stone Cold, but even without the brow, lashes, beard, and mustach. So the confusion and absurdity in the argument becomes easily obvious when you take into proper

cognisance the two sides of the command. The command to women and the command to men.

Having a long hair is not what we do but what we are, have, or become, though to cut them short is what we do. But to have it is not what we do. It is absurd to think that the Bible would command a woman to have a long hair, for all commands are given that we should do them. It is written, "These are the words which the LORD hath commanded, that ye should DO THEM." [emphasis mine] (Exodus 35:1). So what do a woman do to have long hair? Pull firmly on her hair? Certainly not. To have a long hair she does nothing, and since she needs to do nothing she needs not be commanded. But it is rational to think that the Bible would ask her to cover her head. For covering the head with a scarf, veil, etc., is something that we do and not what we are or become.

When talking about covering the head, Paul says, "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven." (1 Corinthians 11:5). If he meant the hair were the covering by which a woman ought to be covered when praying or prophesying, he wouldn't have given the instances of being shaven, because being uncovered (according to them) is being shaven. He also says, "For if the woman be not covered, let her also be shorn." (1 Corinthians 11:6). If the hair were the "covering" and the woman be not "covered" it means she is without hair on her head, there then would be no need to say "let her be shorn." What need is there to say of someone who is running already, "if he is running let him also run." Weird.

Some also say that because the Bible uses the word head and not hair, as in, "Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven." (1 Corinthians 11:4 - 5), to say women ought to cover their hair is wrong and that rather it should be that they should cover their heads. They have a point, but when people say "cover the hair," it is often just for clarity, lest in saying covering the

head people understand it to mean the way that the head is covered when someone is about to be executed. Describing such a case the Bible uses "cover the face" as in the case of Haman where it is written, "they covered Haman's face." (Esther 7:8). We know what we are talking about and so far the right thing is understood it is okay to use either "covering the head" or "covering the hair."

The reason why some point this out about the Bible saying we are asked to cover/uncover the head and not hair is because they still wish to bring up a pretext to defend why women ought to disobey and not cover their hair. Their argument is that a scarf, veil, etc. covers the hair while the hair covers the head. But if we are to understand it in that way, then, as we've seen before, rather than conclude that we have a command that the hair should be the covering, it is far easier and wiser to understand that we have a command to cover the whole head of a woman so that she can neither breathe, see, eat or speak, etc. Or maybe to use something like a wimple. If the Bible were read for instructions and not with a deceitful heart to disobey, these are the conclusions to have arrived at more easily. For as we have seen earlier, it is very weird to think that the Bible meant that the hair should be the covering with which a woman ought to be covered. But because this obstinate scheme is meant to move people to disobedience, they are quicker to ask people to take off the covering rather than see it the other way.

Furthermore, if that were the understanding people wish to have in respect to the words, "cover the head," then what do we say of this, "...if it be a shame for a woman to be shorn or shaven, let her be covered." (1 Corinthians 11:6)? What does it mean by "let her be covered?" This does not say her head or hair, but she herself should be covered. What does it mean? That she should wear clothes? Does that mean she should be naked when she's not praying or prophesying? Or she should be covered with hair like a bear? What is said here still means that she should have a covering over her head, and this is the same as what is understood by covering the hair. So let's not play with words when we know exactly what is meant.

But we ought also to know that the hair is a part of the head the way the lashes, brow, nose and eyes are all parts of the head. If we can't say the brow, lashes, nose, etc. are coverings of the head, so we can't also say that the hair is a covering. But I repeat, we mustn't see this command to mean that the whole of the head ought to be covered. Rather, because the passage was with special emphasis on the hair, since we see words like shaven, shaved, etc., we know that it does not mean that the whole head should be covered but that the hair alone should be covered when praying.

Now where does this error come from and what is this deception built upon? Errors come when people try to give sophisticated interpretation to simple words of scriptures. A little child, reading these words, would understand easily what was commanded. But it takes a fool on the pulpit to obfuscate the simple truth of Biblical commandments with sophistry. The error therefore comes when you don't understand what is being referred to in both cases. Such errors is what you get when you jumble things all up in such a disorderly way. In the first part of this discourse, Paul wrote about covering the head. In the second he talks about having long or short hair. It is expedient to talk on the two because they are related. But it doesn't mean we should foolishly jumble them up, applying the verses that spoke about having long or short hair to verses talking about actual head covering. So this brings us to the next point in which we shall seek to bring the two portions of our consideration into a right and good reconciliation.

Length Of Hair

"Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering."

(1 Corinthians 11:14 - 15)

So what is the Bible really saying? The first part is definitely saying that a woman ought to cover her head when praying or prophesying. That is beyond doubt or controversy. But concerning the second part, it is saying that a man ought to have short hair and women long. It's as simple as that and does not in any way contradict the previous command.



These two photos are of exactly the same model. The only difference is the hair. This is what the Bible means when it says a woman's hair is her covering.



This however is a proper covering of the head when praying or prophesying, or in church. I got this photo from pro-medienmagazin.de

In that it says that a woman's hair is given her for a covering, it means that her hair was given her to conceal the shape of her head. It is therefore inappropriate for women to have the shape of their head revealed by their hairdo. It is wrong for a woman to do her hair in a way of which people would be able to tell if her head has the shape of a pear, mango, beans, etc. This shape of her head ought to be concealed and this is what her hair is meant to conceal. This is the covering the Bible is talking about and not that it should act as a covering of her hair when she prays.

For this reason, there're certain hairstyles that Christian women ought not to do. Plaiting the hair for example does not conceal the shape of the head. Any way of making the hair that doesn't conceal the shape of the head should be avoided by Christian women. Generally, I think all styling of the hair should be avoided. The hair should be left natural, flowing to the back. For us who are Africans with hairs that don't flow, it could just be combed backwards and left that way. Other form of doing the hair may just be to tie it with a hairband or keep it in place with a headband or ribbon. These are not styles per se, but are just done for convenience sake, to keep the hair from the face, for example. This I believe should be how Christian women should do their hair.

For men, it is good to keep the hair short by consistently cutting it before it gets too long. All styles ought to be avoided. I suppose that altering the texture of one's hair is also not good, for both men and women. So using things like sporting waves, or frying the hair, or baking it, or cooking it, or roasting it, etc. shows a major defect in the reasoning of those who do it. Having long hairs that flow like women's hair is completely wrong for men. This is effeminacy which is a sin (1 Corinthians 6:9). Plaiting the hair also is totally wrong for men. If it is frowned at in women (females of mature minds) what sort of sissy infant of a "Christian man" should still desire to plait his hair. It is a total disgrace for men to do their hairs in ways that even women ought not to. I'd also like to discourage Christian men from trimming their hair. When people do all these things mentioned here, it just shows that they are giving undue attention to being fine and pleasing to the

eye, which things are all vanity and carnality. It is sad that even some pastors do all these foolish things to their hair. As expected, most of such preachers ended up in cases of adultery, infidelity, divorce, and even rape down here in Nigeria. It is obvious that people who do such to their hair do it as a bait to catch silly women. So, if our focus is the kingdom of God and his righteousness, not attracting silly women, we'd rather use our time for better things than inventing and doing foolish hairstyles.

Now What Is That Covering?

"But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven."
(1 Corinthians 11:5)

If the Bible says that men ought to uncover their heads when they pray and we know that it is absurd to think that the hair is what it refers to as a covering, it is easy to know what ought to be done when praying. Nothing ought to be on the head of a man when praying or prophesying and nothing is very easy to define. However, it is sad that some bishops in some Christian gatherings don't even understand this. You'd see a bishop in a church still putting on a skull cap, like fools, who seeking to teach the Bible, yet don't understand simple English. The command for men is very simple despite these bishops flouting God's express commands. We shall talk more about the skull cap shortly.

It was hard coming to conclusion on what the covering ought to be, but I was glad when I discovered that we do have good Biblical reference to guide us on what this covering ought to be. Here is a lengthy read from the Old Testament that shows us the manner of head covering women in Bible days used, "In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, The chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, The rings, and nose

jewels, The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, The glasses, and the fine linen, and the hoods, and the vails..." (Isaiah 3:18 - 24). Here we see cauls, mufflers, bonnets, wimples, hoods, and veils. These are good examples of what the head covering ought to be and what purpose they serve. It is my belief, however, that the covering of the head is the covering of the hair from sight which ought to be done in the spirit of meekness. That is, keeping that which is glorious from the sight of others.

Though these things were mentioned in verses in which God expressed his anger, it doesn't mean he is angry at these coverings or that they are bad or that they offend him. What he's angry with is their haughtiness for it is written in an earlier verse, "Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet..." (Isaiah 3:16). After these followed the curses. It is not that he's angry that they put these on else he'd have said that because they put these things on he'd curse them. We see women using veils (spelt vail in the Bible) in many verses of scriptures, for example Rebekah used a veil to cover herself in Genesis 24:65. Ruth also used a veil in Ruth 3:15. So it is not the veil or other covering he's angry with but their haughtiness. Also their using of jewels does not mean we should use them as I shall explain in another chapter.

So, if we carefully consider these head coverings we see in the old testament we shall be able to know what forms an appropriate covering of the head. If we want to invent new ones we shall be able to make them suitable for their purpose if we study the coverings mentioned in these verses. Provided they cover properly as the things mentioned here it is a good covering. We can't see a hat being mentioned here, neither is there anything mentioned that can be likened to a hat, so I'm a hat is a good head covering. I've held this view even before studying this verses. While it is at least a show of obedience, I don't think it is an appropriate covering for a woman in times of prayer and devotion. Assuming a covering of the head were just a symbol of being under authority, then the hat makes a good covering of the head, but should it be, as I suppose it is, a command given in the spirit of meekness to conceal that which is glorious from sight, then it is not an appropriate covering of the head. So I'm not sure, but at least, at least, it is an act of obedience.

Here is what Martin Luther taught concerning the covering of the head by women (as I derived from www.headcoveringmovement.com) which may further prove to us what the covering of the head ought to be, "Women, be subject to your husbands as to the Lord, for the husband is the head of the wife" [Eph 5:22-23]. Again to the Colossians in the third chapter [3:18]. Because of this, the wife has not been created out of the head, so that she shall not rule over her husband, but be subject and obedient to him. For that reason the wife wears a headdress, that is, the veil on her head, as St. Paul writes in 1. Corinthians in the second chapter, that she is not free but under obedience to her husband... Otherwise and aside from that, the wife should put on a veil, just as a pious wife is duty-bound to help bear her husband's accident, illness, and misfortune on account of the evil flesh... head coverings are women's most attractive and honorable and most genuine and most necessary adornment..." Martin Luther believes it is a veil that a woman ought to be covered with. And I agree with him most absolutely that this is an adornment.




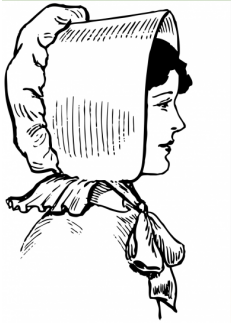



Matthew Henry (1662-1714), in his commentary also wrote, "The woman was made subject to man, because made for his help and comfort. And she should do nothing, in Christian assemblies, which looked like a claim of being equal. She ought to have "power," that is, a veil, on her head, because of the angels. Their presence should keep Christians from all that is wrong while in the worship of God." To Matthew Henry it is also a veil. So they, and a host of others, all agree that a veil should be the covering with which a Christian woman ought to cover her head with. There are other things that were mentioned as we have seen, but they all conceal the hair of a woman properly.

One thing to consider when trying to determine what a woman ought to be covered with is that the hair covering is not meant to be an accessory. It is not a decoration, nor is it for beautification, neither is it for glorification (i.e. physically, though all obedience to God are spiritual adornments). Rather I believe this command was given in the spirit of meekness. If the hair of a woman is said to be her glory, then the command to cover her head must be a command to conceal her glory and not make her more glorious in the physical sense. This is why I believe that this act of covering the hair is an expression of meekness. For this reason, we should not be thinking when trying to consider what an appropriate headdress is, as people often do, whether a woman's headdress is beautiful or comely. Whether it makes her cute, elegant,

or what have you. The only consideration to make is whether it covers the hair properly and conceals it to a good extent.

So Christian women must cover their heads when praying, and that is not subject to the conviction of each individual. Following what we see in scriptures and the doctrines and ways of Christians of bygone years, we can see that the covering of the head of a woman are those things that conceal their hair to a very good extent. Therefore women ought to cover their hair with a **caul**, **muffler**, **bonnet**, **wimple**, **hood**, **veil**, etc. Others that make a good covering are **scarfs**, **turbans**, and any other headdress that conceals the hair entirely when they pray.

Some Head Covering In Scriptures

			
<p>Veil (in scriptures) Source: blog.ancientfaith.com</p>	<p>Caul (in scriptures) Source: wikipedia.org</p>	<p>Muffler (in scriptures) Source: lyzons.com</p>	<p>Hood (in scriptures) Source: makeit-loveit.com</p>
			
<p>Bonnet (in scriptures) Source: needpix.com</p>	<p>Wimple (in scriptures) Source: revivalclothing.com</p>	<p>Head Scarf (derived) Source: needpix.com</p>	<p>Turban (derived) Source: makeit-loveit.com</p>

The Absurdity Of Wearing Skullcaps

"Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh."

(Colossians 2:23)

As I wrote this book and knew that wearing of skullcaps by the clergy was a flagrant disobedience of God's command, I thought to see its origin, maybe there was something about it that could possible make it justifiable. But instead of finding something of misled but deep piety, I found something quite ridiculous and laughable.

What I found on the website "yeahcatholic.com" was that the clergy started using the "zuchetto" (skullcap) for the initial purpose of covering the tonsure of a clergy member. To cut the story short, it ended being a ceremonial part of their dressing to show the rank of a clergy member. Is this all the reason for disobeying God? Sad.



A monk with a tonsure
Source: mightmind.home.blog

But let us see the real ridiculousness of it. First, what is a tonsure? A tonsure is a part of a person's head left bare by shaving off the hair. It was done for religious purposes and for a show of humility. This was a good practice in itself. Not on account of a Biblical command, but on account of its purpose which is humility, for the tonsure was meant to mar the appearance. I don't know the reason for such a practice at its inception, but it does go well with Jesus' words that goes, "And if thy right eye offend thee, pluck it out, and

cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." (Matthew 5:29 - 30). So, if a fine hair or a good bodily form causes you to be proud, make it ugly. If it aids humility, then it is good. It is better to be ugly and humble than to be charming and proud. On this account it is justifiable. But the decision should be personal and not a criteria for occupying an ecclesiastical post.

So the essence of it is to aid humility and to turn one's eyes away from the vanity that comes with being pleasing to the eye. But why, after receiving the tonsure for humility's sake, should one seek to cover it? Are they ashamed of their mark of humility? What sort of weird pride is that? If they're too proud to allow their mark of humility to be seen of others why then did they receive it in the first place? That is just like putting the hand on the plough and then looking back (Luke 9:62).

And now, not only is it used to cover the head to hide the mark of humility they're ashamed of, they no longer receive the mark of humility (the tonsure), meaning the skull cap covers nothing, rather it is used to signify ranks of clergy men, which thing is a mark of pride and vanity. For we never saw a mark of ranks distinguishing one from another among the apostles. Not only was it not signified in things such as their garments or hairstyles, but it was not even hinted in anything they did or wrote. Indeed the Lord said to them that he that will be the greatest should be the least. But now, they signify rank by skull caps. How has that which was originally meant for humility become a thing of pride and vanity? And this even to the extent of disregarding the command of God not to cover the head when praying. Very absurdly foolish and evil.

We see here that the practice did not originate from scriptures but from men. And though it had a good and beneficial origin, it has transformed into a thing working the contrary effect of what it was

originally meant for. It was meant for humility but now it is used to show ranks. As we have seen when talking about traditions, it is not reasonable to keep such traditions seeing it has not only lost its essence but it has been transformed to work against the very thing for which the practice was initiated. A tonsure may be seen on the heads of our men or bishops in the church if each person on his own accord wishes, for this is no disobedience to God, but never should a skull cap be seen on the heads of our men or bishops while in the church. To do so is to disobey God. And obedience is what makes us a church of God. Obedience to God is the one thing that differentiates between the church of Christ and the church of Satan.

When Should We Keep These Commands

"Every man praying or prophesying... But every woman that prayeth or prophesieth..."

(1 Corinthians 11:4 - 5)

Though I believe that the covering of the head is meant to conceal the hair from sight in the spirit of meekness, yet it is a thing only required when praying or prophesying, and that because of the angels. It should not therefore be seen as a sin should a woman's hair appear elsewhere, but it is a sin should she pray without covering her hair. The hair is not a woman's nakedness and it is not indecency for the hair to be seen. While it may be reasonably considered indecency, we have no scriptures to conclude so. And where we have no scriptural commands we need not create commands of our own. The import of covering the hair WHEN praying is purely spiritual and in the spirit of meekness.

The hair can't be covered at all times. For example, when it needs to be washed, or for some other reasons it is not possible to have the hair covered, it shouldn't be seen in such times that it is a sin to pray in one's heart because her hair is not covered. Should one, in the process of washing her hair, hear a loud bang, she could pray for God's protection and intervention though her hair be not covered, and that, I believe, won't be a sin. If in the same instance of washing her hair, a thought of God's kindness comes to her heart, I believe

it won't be accounted a sin should she in such an instance tune a heart of praise to God. So I think, while the hair can't be covered at all times, prayers can be made at all times. So there are few instances where to pray without covering the hair is excusable.

But in instances where the prayer is planned and deliberate such as a personal quiet time or in church where we mustn't do anything but by prayer, covering the hair is a must. Even if it is in a non-Christian gathering, if there is a call for prayer, the hair ought to be covered. And if a man have on a hair covering such as a hat, a helmet, a wig, etc., he should take them off when it is time to pray, either personal prayer or corporate prayer. In these instances there isn't any excuse and all acts of prayer without covering the hair is a sin, a dishonouring of the head, a removal of power from the head, and a disregard of the angels. In such instances, apart from being a sin, it openly dishonours God when we fail to obey these commands when praying in the view of unbelievers who mostly know we are commanded so.

It was said of the mother of the Wesleys that anytime she wishes to pray she would cover her hair with a veil and her children would say "hush mummy is praying." They knew she was praying because she covered her head. So reverent was she of God's commands that it is no wonder she raised up such powerful men for God. Men that greatly revived England. Let no time of premeditated or formal prayer be done without covering the hair.

So I believe that the hair should be covered by women and uncovered by men in all deliberate prayers such as personal quiet times, family devotions or church gatherings. But we have no command in scriptures that the hair should be covered always by women or uncovered always by men. However I believe that it is good for women to have the hair covered at most times, at home and abroad, for a true Christian prays everywhere. I'm particular about women because to remove a hat by men is a cinch. But not so with covering the hair of a woman. I therefore believe that Christian women ought not to leave their houses without a covering on their heads. In cases where they, for some reason, don't want to cover their heads, they should at least have a scarf at hand, or something that could appropriately cover their heads should the need arise for a prayer. They could have it in a bag, or wrapped round the neck, or whatever. But when one intends to go out, there is no better time to cover the hair properly than when at home, before leaving the house, and standing before the mirror to make sure it is well done. If they be in a place

without an appropriate thing to cover the head with at hand, they should, in honour to God, avoid our gatherings or prayer meetings.

On another hand, I think it is also good to have a covering on the head at times of prayer only, for this way it shows not what could be mistaken as mere fashion, but what would be clearly seen as something done in obedience to God. Many of the things that God made for people to practice and observe are meant to raise questions which will then provide the opportunity to answer. For example it is written, "And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them..." (Joshua 4:5 - 7). So also, if women cover their hairs just before prayers, the way men take off their hats when they're about to pray, it becomes a sign that children, new converts and unbelievers (that is unbelievers who perchance are able to observe these things) may ask what this means. Then we can explain and they shall see and know that this is done for the glory and honour of God and obedience to his word. So there is a benefit in both cases. But in all I leave this, that is whether or not a woman should be covered at all times or just when about to pray, to the judgment of each home. However for all deliberate, premeditated, or formal prayers, for women to uncover their heads or men cover theirs is a sin.

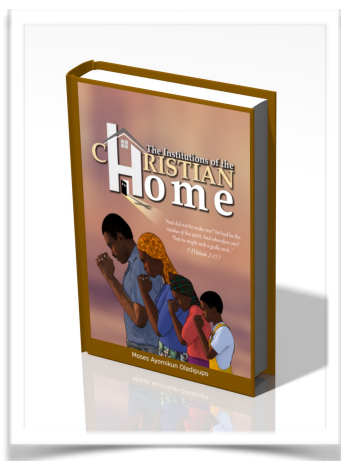
Furthermore, there are some who believe that covering the head should be done only by married people, but I disagree with that. If covering the head is done in regard for the angels, then it is not dependant on one's marital status. And when we consider it as being a symbol of authority to show that one is under the authority of her husband, we know that a woman is always under the authority of a man. It is either she is under the authority of her father or of her husband. The only women who are not under the authority of one man or the other are widows. But not even they are exempted from this. Apart from this how else could one be prepared or get used to covering the hair if not from childhood? So all Christian female humans ought to cover their heads when praying.

The Reason And Spirituality Of Covering The Hair

"For this cause ought the woman to have power on her head because of the angels."

(1 Corinthians 11:10)

We've talked about the spirituality of dressing right making a reference to how covering the hair is a spiritual command, for spiritual reasons and with immense spiritual benefits. Benefits we can't afford to throw away. We have also looked briefly at the reasons for covering the hair when trying to know what exactly the covering of the head ought to be. It is important for us to touch on it again in fuller details before wrapping up this chapter.



Some people say that Paul gave the Corinthians this command because he was following the tradition prevalent in Corinth. They come up with assumed stories of how the women in Corinth were dishonouring their husbands by not covering their heads, and that Paul gave this command to put a stop to this. I've written against this form of stupid assumptions, I think in my previous book titled **"THE INSTITUTIONS OF THE CHRISTIAN HOME."** These people talk without even stopping to listen to themselves and hear how they sound. They tell you so many stories about Corinth as if they were there about two thousand years ago peeping

through their windows and looking to witness all these things they're talking about. Or you'd think that Corinth is the name of their hometown where they grew up. But they don't have the slightest clue of what they're talking about or what life is like in modern Corinth, and they want to tell us what life is like in ancient Corinth of about

two thousand years ago. I don't see the wisdom of leaving Paul's plain commands to be going after mere assumptions. They, by these foolish assumptions, show us who their father is. For they utter lies like their father the Devil.

They didn't live in Corinth so they don't have what it takes to be making assumptions that we should regard as anything close to credible. But Paul lived in Corinth at exactly that time these people are talking about and he didn't say he was giving this instructions to follow the traditions of men. How unlike Paul would it be to be teaching Christians to follow the traditions of men? The reasons Paul gave for women to cover their hair was absolutely spiritual and not cultural. First, to honour their heads. Second, it is to have power on their head. Third, it is in regard of the angels. And all these applies only to when they pray, not when they attend cultural meetings as we would expect, if it were a command given in respect to culture. These are the three reasons Paul gave regarding how Christians ought to pray. Would it not be very dubious of Paul to present these as the reasons for giving these commands but to secretly mean it to make Christians obey the cultures of men? Men of Corinth who before these times were given to superstitions and worship of Devils? Terrible way of reasoning.

I'm so glad that most of the scriptural truths people battle with today are contained in this one book of 1 Corinthians. Issues of submission of wives to their husbands, covering the hair, man being the head of his wife, keeping the hair long or short, etc. So all this contentious people try to throw away all the instructions on such matters by saying they only apply to the church of Corinth and not to us. But Paul didn't say so. I feel happy because, of all the epistles written by Paul, only this has a unique introduction that indicates that it is not to the church of Corinth alone. Paul wrote in the introduction, "Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and

our's." (1 Corinthians 1:1 - 2). Note those words, "with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's." So the book of 1 Corinthians (as well as every other book) is written to as many as call upon the name of Jesus and have him as Lord. In essence it is written to every Christian in place both in reference to space (geographical location) and time (from the time it was written to this present time).

Paul also gave another reason why women ought to cover their heads saying the covering of the hair by women is meant to show submission. This is that submission that vain people have been wresting with in recent years. Women are given more and more reason why they ought not to be subject to their husbands. William Barr, the Attorney General of the United States at the time of my writing this book, in his speech at Notre Dame which I've referred to a number of times in the past for its sweetness and deep truth, said that [paraphrased] "the governments are more interested in being husbands to divorced women rather than in looking into the root cause of divorce to avoid it from occurring in the first place." For governments to be interested in being husbands to divorced women is just a way of showing women that they needn't be subject to their husbands. From their childhood to adulthood girls are taught to compete with their male counterparts and prove to them that they're equal. The emphasis on girl child education is also one of the designs to wrest the subjection of women to their husbands, which subjection is part of God's order of things. The list goes on, but this order is one of the reasons for instructing women to cover their hair. For Apostle Paul, in giving further reason for the command, says, "For the man is not of the woman: but the woman of the man. Neither was the man created for the woman; but the woman for the man." (1 Corinthians 11:8 - 9).

So the covering of the hair by women and the uncovering of the hair by men is a completely spiritual and divine one. And that concerning having long hair by women and short hair by men is not also in reference to culture but nature. Paul wrote, "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto

him?" (1 Corinthians 11:14). This is a teaching according to nature and not according to culture. Nature refers to the way God ordains things to be without human interference or manipulations. That is what nature means. That is why you can't see a photo of a city of sky scrapers and you call that nature. Nature must be void of human interference. So this, how God ordained things to be, not culture, is what informs the commands about keeping long hair or short hair.

Conclusion

*"... let her be covered."
(1 Corinthians 11:6)*

The commands of the Bible concerning these things are quite clear and simple. They are spiritual commands defended by Paul using both scriptures, reason, and nature. Let us obey it in simplicity. The benefits of these things are too great to be neglected. The Devil has taken power off our women's heads for too long, it is time to put it back on and take back the field we have lost these many years.

Richard Baxter wrote this words in his book, "A Christian Directory, Part 2: Christian Economics," "I confess that it is unsafe extending the sense of Scripture beyond the importance of the words upon pretence of a parity of reason; lest man's deceitful wit should make a law to itself as divine, upon pretence of interpreting God's laws." While we must apply reason to our understanding of scriptures we must in no way add to what is written or turn simple commands into controversy under pretence of interpreting God's word. Many preachers in recent years have, under pretence of expounding God's word, brought up a lot of confusion, division, and disobedience against God in the church. It behoves true Christians in times such as these to stand up and resist this orchestration of the Devil and seek to restore the church to practices that honour God.

Lastly, a brief reminder, in respect to Christian traditions handed down to us from previous Christian generations, it is the right practice for women to cover the head, and men to uncover the head when praying. We have also seen the scriptural correctness of this practice. As for bad practices of bishops wearing a skull cap, we have seen how contrary to scriptures it is to wear skull caps. It has no origin in scriptures. The shift away from covering the head of women when praying has been, not by obedience to scriptures but by stupid radicalism. Let us therefore return to the rightful practice of covering the head by women, and uncovering it by men, when praying.

May God help us to understand his will fully and obey him in full hearted devotion and commitment. This I pray in Jesus' name. Amen.

Prayer: *Dear God and Father. As you have given us your word to obey, give us also a heart to understand what we ought to obey. Though men have made this simple command a controversy, we pray that you remove all controversy from our midst and help us to be united in one mind concerning this and all things else. Thank you dear Lord and Father. In Jesus' name we've prayed. Amen.*

CHAPTER 8: CHRISTIAN ADORNMENT

*"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel."
(1 Peter 3:3)*

*"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array."
(1 Timothy 2:9)*

The next thing we have a command about in scriptures is modesty, moderation and related aspects of dressing and appearance. These things are what Christians adorn themselves with. As we go through them, let us keep at the back of our minds that these are adornments. Our focus would be 1 Timothy 2:9 and 1 Peter 3:3 which, though written by two people, say the same thing. This reminds us that it is a command coming from the heart of God.

Styling The Hair

*"Whose adorning let it not be that outward adorning of plaiting the hair..."
(1 Peter 3:3)*

*"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair..."
(1 Timothy 2:9)*

First we shall look at the plaiting and braiding of the hair which we've talked about briefly before when talking about covering the head. I searched my dictionary for the meaning of broided hair, but there is no word such as broided in my dictionary. But I see braided hair so I assume broided means braided. It could also be seen in the light of embroidery. From all I could get

from the internet, a broiding the hair is a way of styling it. This is the same with braiding and plaiting. They all are ways of styling the hair.

When I was in secondary school, there was always a different hairstyle for girls to do for each week. This was adopted to make them take better care of their hair for having to change it each week would enable them wash it thoroughly at least once a week. But the amount of styles for plaiting the hair is incredibly much and so they invent funny names for the different styles. One funny name for one of the styles was "love come down." So, I believe, just as "love come down," "all back," and other names are styles of hair, so also plaiting, braiding, etc. as mentioned in scriptures, are also names of hair styles. And they all, I believe, are ways of broiding the hair. For this reason, I believe, when the Bible says a woman's hair should not be plaited or broided, it is speaking against all styling together.

I have given my opinion on how Christian women ought to do their hair in the previous chapter on covering the hair. Please refer to it for my suggestions. But the summary is that women's hair ought to be left natural and anything done to the hair should be for convenience only and not for decoration or styling.

Wearing Of Jewellries

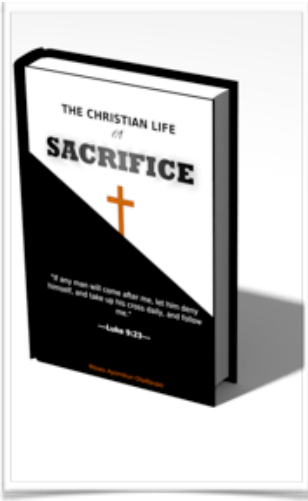
*"Whose adorning let it not be that outward adorning of... wearing of
gold...."*
(1 Peter 3:3)

*"In like manner also, that women adorn themselves... not with... gold,
or pearls..."*
(1 Timothy 2:9)

Next, in the list of things spoken against in these verses, we see the Bible speaking against wearing jewellery. It is true that the Bible did not use the word jewellery, but it uses the statements, "wearing of gold" and "not with gold or pearls." The last statement of including "pearls" makes it more obvious that it is not talking just of gold but

jewellery in general. So it doesn't make gold sinful, but putting on jewellery is disobedience.

I wrote the words below in one of my previous books titled **"THE CHRISTIAN LIFE OF SACRIFICE"**:



"Many practices of many professing Christians today are not meant to be but because they are not willing to make sacrifices of these things of the natural man, they allow it contrary to scriptures. Which of your prominent Christian women don't you find using jewelries, but the Bible says, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array." (1 Timothy 2:9). We find that many other things in terms of dressing and appearance are contrary to scriptures and church traditions."

There are people who think that gold is something God hates and that is why he says it should not be put on. This has led to people countering them to say that even the streets of heaven are made of gold. There relatively superior arguments then make it seem like gold is therefore okay to be worn. However it is not because these things are evil that makes the Holy Ghost command us not to put them on but because it is not meek to be putting them on. Everything from the hairstyles to apparel all speaks of not being carnal which stirs the pride of life. We read in the epistle of John these words, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John 2:16). When the apostle says all that is in the world, he does not mean all that is in the planet earth. He meant it in the same sense that Jesus used it when he said, "The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil." (John 7:7). So the world refers generally to people who are estranged from God, and such estrangement is what we call carnal. So what John was saying is "all that is carnal..." So, this carnality is what has the lust

of the flesh, the lust of the eye, and the pride of life. These things that spring from carnality are the things that move men to pursue being pleasing to the eyes of men, winning their praise and appear to be possessors of great wealth.

While the gold, plaited hair, and expensive clothing are not evil in themselves, the spirit of carnality that makes men put them on is not only evil but is in fact enmity with God. So let us prove to be friends to our maker and throw off all forms of carnality.

I've seen that at times people claim that putting jewels on females differentiates them from boys. I was once at a Christian meeting where someone said there's nothing wrong with women wearing trousers. He said it is absolutely okay. But not too long after saying that, when the topic changed from wearing trousers to using jewellery, he said that he must put jewels on his daughters because he would never wish her to be mistaken for a boy. I was shocked at this confusion. He said it is okay to put on trousers as if there is no need whatsoever to put a distinction between the different genders, but now when it comes to using jewellery, he says he would put them on his daughter so she doesn't get mistaken for a boy. That is double standards. But it were better and wiser, in order to put a difference between male and female, to get rid of the jewellery, and rather never allow his daughter put on trousers... lest someone mistake her for a boy.

I was also in a class in my early years in secondary school where some girls used to cut their hair short like boys. It looks beautiful on them no doubt but it is also contrary to scriptures. One day, because all the students were sitting behind desks and it was not possible for a teacher to see whether it was a skirt or trouser a student was putting on, the teacher mistook one of these girls for a boy. And when she realised it was a girl she was surprised. Then she advised the girl to put on earrings so that people don't mistake her for a boy. But this is also wrong. It is true that she was mistaken for a boy which ought not to have been, but it was more because of her short hair than for her not using jewellery.

Let's be clear that God's way of putting a difference between the different genders is by the distinction in their garments, the covering of the head, and the length of hair. Not by using or not using jewellery. Let us stick to the Bible's way of putting distinction between the different genders and it will

suffice. We needn't bring up new ones and using them as pretext to disobey Biblical injunctions.

Apart from this, the most common jewel amongst women is the earring. Now to put this on they have to pierce the body. That is horrible even though it is commonplace. Piercing the ear or any part of the body is terrible. I consider that a desecration of the body. Some may only clip the ear with the earring but clipping the body is such a great inconvenience I wonder why anyone would do that to themselves. These alone is enough to inform us of why right thinking Christians ought to stay away from earrings in particular.

Jewels (earrings to be particular) are often associated with idolatry. It is written concerning Jacob and his family, "Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem." (Genesis 35:2 - 4). He only asked them to put away strange gods and they gave him both the strange gods and their earrings, meaning the earrings were associated probably with the worship of these strange gods.

When the children of Israel demanded of Aaron that he should make a god for them it was also their earrings that he requested for. It is written, "And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt." (Exodus 32:1 - 4).

Next we read concerning Gideon, when after he had done great things for God and Israel and had backslidden, he requested for the earrings of his people

and made an idol out of it. It is written, "And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were Ishmaelites.) And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the earrings of his prey. And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; beside ornaments, and collars, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks. And Gideon made an ephod thereof, and put it in his city, even in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house." (Judges 8:24 - 27). Though it was an ephod that was made with this earrings and other jewelries, yet was it used as an object of worship and so was an idol.

Let us proceed to prophet Isaiah. It is written in Isaiah 30:22, "Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence." This also tells us of the idolatrous nature of jewellery. Mark the word "ornament." The prophet spoke of a time of personal reform. In such a time it says this reformed persons would throw off the ornament of their molten images of gold away. I believe this also happens at a true and genuine conversion of a Christian. All the ornament and jewelries shall be thrown away to enable one live a humble life that is not in enmity with God. Many Christian women have confessed that after their conversion God led them to throw away all their jewelries.

Away from earrings, I did a little study about the use of wedding rings and discovered that there isn't anything of that nature in all of scriptures that justifies or requires that people wear wedding or engagement rings, though the purpose it serves is justifiable. The only use of rings by people was for show of class, wealth, societal status, kingly authority, etc. (James 2:2, for example). Not for marriage. Historically even the use of rings for marriage was not done in the spirit of meekness. It was a show of wealth to say one is wealthy enough to take good care of the woman he's about to marry. Such show is opposed to the Christian virtue of humility and meekness. We can't, hiding behind indication of marital status, do that which is repulsive to our Christian values.

It is good to be able to know if someone is married or not, or engaged or not, without having to ask them. This also promotes chastity. Many evils do happen upon the promise of marriage. Some married people do approach young women for a relationship upon the promise (whether expressed or implied) of marriage. On account of this promise young ladies fall for such traps. Had such men been wearing their wedding rings at the times they spoke to such ladies they would have easily seen through their lies. There are many other reasons why it is good for people's marital status to be known without the need to ask about it. One major is to enable unmarried people not to show interest in someone who's already married. It is very rare to first ask someone if they're married before being attracted to them. It is true that you can easily know a married person just from their appearance without the aid of any other indication. But if you're to rely on appearance alone you'd be shocked how deceiving appearances can be. I myself saw this really pretty decent and Christian lady. Judging from her appearance she looked very single, but on going through her timeline on Facebook, I realised she was very married with two children. And I've also seen very very single ladies that look very very married. So appearance alone can't tell us whether or not a person is married. It won't be nice having people, every now and then, approaching married people for a relationship (which isn't bad if done with the intent of marriage). So the need for a conspicuous indication (which should be loud like an announcement) is very necessary. On this (and similar) account it is obvious that the purpose of putting it on is justifiable. Yet the putting on of it is not justifiable. Seeing there is a need to show one's marital status, and yet seeing it is enmity with God to use the ring, we should look for an alternative means than this.

In the past we could see it in the colour of clothing. For example, the unmarried women could wear clothes with brighter colours and the married could wear darker colours. It could just be a ribbon tied in a special way that indicates that one is engaged or not, married or not, etc. That was in the past. Today we don't have to use these methods though we could learn from them. We should understand that all these things, including putting on of wedding and engagement rings, can be flawed. If people took such things too seriously without making proper findings it would mean that people could be deceived just by dressing. Most people today have social media handles, but some hide their marital status. I don't know why. I don't like the idea of people hiding even their age not to mention marital status. In all, I think the use of wedding rings should be done away with. It is un-Christian and ineffective. And seeing

it is un-Christian, we should look for an alternative. And seeing that it is ineffective, if we can't find a fitting alternative, we should get rid of such practice altogether. On my part, I believe that indicating one's marital status on one's social medial handles is sufficient enough to serve the purpose of a wedding ring, and so should be taken seriously and should be seen as a Christian responsibility to clearly indicate it on each social media handle. Apart from that once in a while people should post about them and their spouses together. Let it be clear that you're married. These would do far better than the practice of putting on wedding rings.

These are sufficient reasons for one to eschew using jewellery for on any account. I believe therefore that Christians ought to do away with jewellery of all kinds and be as plain as possible in their appearance. I leave off the issue of jewelries with some more words from my book titled "THE CHRISTIAN LIFE OF SACRIFICE."

"Let us assume that wearing of jewelries, for example, were right, would it not be better to let it go because of those who see it as wrong? But people who call themselves Christians say, as is observable in their actions, "if they don't like it, they can go to hell." For jewelries' sake they are willing to destroy those for whom Christ died. Not only are they doing this for what is right but for what is clearly wrong (1 Timothy 2:9). This is just like stealing and saying, "if they have a problem with my stealing, they can go to hell." This would have been easy to handle, throwing the thieves, and disobedient ones out of our fold, but we have so many false shamefully shameless leaders who have embraced such people and admitted them into the fold. Looking at the shameful role those who assume the leadership post in the church have played in the identity crisis the church is currently facing, I agree so much with a preacher who said "the church is suffering from an epidemic of amateurs." How true. We have such brilliant intellectuals who can make meaning out of nonsense and nonsense out of meaning, but at the same time, they are such spiritual amateurs that they don't seem to know their left from their right in spiritual things. This is so bad. But the true Christian, would not ignore his brother or say, "he can go to hell," but consider him in the actions and choices he makes."

Costly Array

*"Whose adorning let it not be that... of putting on of apparel."
(1 Peter 3:3)*

*"In like manner also, that women adorn... not with... costly array."
(1 Timothy 2:9)*

Next we shall talk about costly array. It may be likely that people would assume that what the Bible is saying concerning these things is not to refuse women from putting them on, but that they shouldn't make it their only beauty. That is they shouldn't put these on and neglect the true and inner beauty. This is likely to come to mind if one take the words "putting on of apparel." (1 Peter 3:3) to mean "putting on of clothes" in the general sense. One would say that indeed the Bible cannot forbid women from putting on clothes. So it would be likely that the Bible is only saying that they shouldn't put these on and neglect the inner beauty of a good character. But apparel is often not just clothing but ornamented clothing or expensive clothing, though there are times when it could be used in reference to clothing in general. However, 1 Timothy 2:9 puts it in a clearer light when it uses the words, "costly array," and so we must understand the use of apparel in the sense of costly clothing. And when it says "array," this informs us that part of what is being prohibited here is dressing to impress or show off not dressing in general.

Now, these things are not just for us to put on without neglecting the hidden man of the heart, as many preachers claim, but we are to do away with them altogether. It is one thing for the Bible to say, "Whose adorning let it not be..." (1 Peter 3:3) and "In like manner also, that women adorn... not with..." (1 Timothy 2:9), and it is another thing entirely for the Bible to say, "Whose adorning let it not ONLY be..." and "In like manner also, that women adorn... not ONLY with..." In as much as the word "only" is completely omitted in both verses talking on these things, then we must understand that we are to do away with them entirely.

In respect to the word "apparel" we've seen that what is prohibited is not putting on of clothes. The Bible is not commanding women to return to Eden. Rather, the Bible is saying they should not put on costly array. That is a form of dressing meant to show off wealth or class. This was prohibited entirely. Before the prohibitions were listed in 1 Timothy 2:9, it first started with, "In like manner also, that women adorn themselves in modest apparel..." (1 Timothy 2:9). In this sense, the apparel is qualified with the word "modest." So we must know in what sense the word apparel is used in 1 Peter 3:3, when listing the things prohibited, and when we understand it we must know that that form of dressing is to be done away with altogether. So it is not, "your beauty should not only be about your costly array but also of the hidden man of the heart." Rather, costly array is to be done away with completely.

The same goes for jewellery and styling the hair. While there are modest apparels, there are no modest jewellery and no modest way of styling the hair. Apparel is essential and has other uses apart from undue beautification or showiness. For those other essential need of it it must be worn but not for show. However jewellery and styling the hair has no other use than unduly beautifying the self, showing off, or seeking to be pleasing to the eye. Apparels are also for warmth and covering the nakedness, but these have no essential use. Putting on jewellery and styling the hair is already immodesty for there's no modest use of them. So all these are to be done away with and should not be seen on us. Our appearance should be simple and kempt.

Sadly, these commandments of our God has been trodden under foot by all including most people in the church today. People completely disregard the commandment against the use of these things. You'd see crazy hairstyles on both males and females, expensive and showy dressing even by people who mount the pulpit to preach in the name of Christ, the meek and lowly one. Some use jewellery to the extent of putting on so much metals on their bodies, almost more than swordsmen of the past. A friend of mine told me a joke of a girl who

was in the habit of always putting so much jewellery on her that the day she tripped and fell she sounded like a stainless plate. So people show no regard whatsoever to God's commands. But as Christians, not only are we not to use these things a little, for I maintain that there is no modest use of these things, neither are we to use them without neglecting the inner beauty, rather, we are to avoid them completely, absolutely, totally, comprehensively, and utterly. Make no mistake about that.

We've come to the end of the prohibitions. That is those things that we should not do. Let us now talk on those things the Bible commands that we should do them.

Modesty

""In like manner also, that women adorn themselves in modest apparel..."

(1 Timothy 2:9)

When the apostle said that women adorn themselves in modest apparel, that single statement is voluminous. That word, "modest", comes with a lot of meaning that should define a woman's appearance. Let us look at this statement together and see what it has for us.

But first, why did the apostle use the word apparel? Why not just garment? I believe it is because while we are commanded to be modest and that meekness must be seen in all that we do and wear, it does not mean we should dress in a shabby or reproachful way, or show complete disregard for our appearance. We could be modest and still command respect and be seen as honourable in the way we dress. I'll talk more on this in a later chapter on kemptness. But it is good to keep this in mind as we progress in this chapter.

So what is modesty? Modesty is dressing and behaving in a way that is unassuming and moderate. This is in the general use of the word. But

when describing a woman it means, behaving and dressing in a way that is deliberately intended to avoid impropriety, indecency, and especially sexual attraction. When describing clothes, it means, not revealing or emphasising the figure. All this we shall talk about here. But let's start with modesty in the sense of avoiding sexual attraction and not revealing or emphasising the figure.

One of the reasons holy people of recent past frowned at women wearing trousers was that it revealed too much of the shape of a woman's body. That's true. Trousers, except they be covered with something else above it like a waist robe, reveals too much of a woman's body shape. This is not really an issue for men though, for the body shape of men does not need much concealment and the engagements fitting for men may not allow for modesty as is required from women. We see that even Peter was naked as they went fishing after Jesus' crucifixion and resurrection (John 21:7) and the young man that fled away when Jesus was about to be arrested fled away naked (though I don't believe in both cases that both men were stark naked). So it is not surprising to see that we have no commands pertaining this to men but we see it for women. This does not however permit men to be loose in their dressing.

Though some truth that can be quite hard to realise can be easily realised by comparison, yet I must say that every now and then we see grievous errors being made by comparing two very incomparable things. Much of these grievous errors occur when we compare men with women. The two sexes are not comparable in any way. We are too distinct for that. Let us not, by such wrong comparisons, draw wrong conclusions in determining what is right or wrong for each sex. The bodies of women can stir lust far more than the bodies of men. I doubt (though it may be because I'm a man) that a man's body in any form of clothing can stir lust at all. But this is not so concerning women. Psychologists also claim that men are moved to lust by what they see but that women are not moved to lust by what they see but by touch. So if we are to believe them, putting on of trousers by men or dressing in ways that is relatively less modest (that is compared to a woman's

expedient modesty) would mean little to a woman, but women dressing immodestly would mean much, negatively, to a man. What would have much effect on a woman would be for a man to touch her. So she should be quite free from the temptations to lust provided she keeps her distance, which thing is easy to do. But men don't have such luxury, for they must make use of their sight, and it is by means of this sight that lust comes into the heart. Women's susceptibility to touch may be part of the reason why it is written that it is good for a man not to touch a woman (1 Corinthians 7:1).

So our holy fathers were right. If trousers itself were not evil for a woman to put on (though I maintain that it is), then it should be at least covered upon with. However, though trousers are too revealing, women now wear skirt that are equally revealing. This is the wrong of many Christian women who choose not to wear trousers. Though in wearing skirt they put on that which pertains to their sex, yet, in terms of immodesty, it is equally evil. I shall speak more on trousers in the next chapter.

I have heard some say that wearing tight skirt make them look smart, professional, corporate, and allows for ease in their movements. But when I consider the matter carefully, I see that they don't seem to know what smart means. They've just been influenced by the media and wish to follow the trend in dressing seductively and they call that smartness. I once knew a lady who always wear these tight things. Though it covers parts of her body well normally, but when she reclines on her office chair it reveals her stomach. Then she starts pulling her clothes with her hands to cover her stomach again but it snaps back up as often as she pulls it down. Now that is smart. I also know of some who wear clothes so tight that after a while it starts tearing about the zips and seams. That too is very smart.

About looking professional and corporate in skimpy clothes, assuming it were really corporate to wear tight skirts and blouse, it would be better to give up working than to dress in ways that could stir lust. But being corporate does not require wearing skimpy, tight, or revealing

clothes. I've seen teachers in my schooling days who you'd never see wearing skirts above their knees and their skirts were ever free from their bodies, yet not one day did anyone see them as not being corporate or smart. These same people who claim that tight clothes make them look smart, professional, and that it makes them move easily will put on high heels that don't allow them walk properly. This same tight clothes don't allow for ease in movement. To take even one stride is hard in such dresses and to allow for easy strides the skirt has to be split almost to the buttock. Something that made the soldiers of David so embarrassed that they couldn't venture into town (1 Chronicles 19:4-5). But these wear such dresses and go right into the streets.

I saw one girl who wore this high heels that was so uncomfortable that it bruised her legs so badly I thought she must have been involved in a ghastly auto crash that affected only her feet. Very often women go about with an extra pair of shoes in their bags so that when their high heels starts hurting, they could change it. All this inconveniences just to look professional and allow for ease of movement, which is rather silly. So saying these tight clothes are smart, professional, and whatever is just a pretext for women to show the shape (or lack of shape) of their bodies. Lack of shape because even those who are as flat as a mat or random like ginger still like to put on tight and revealing clothes. So let's be clear that there is no justifiable reason whatsoever to wear tight and revealing clothes.

There is a type of clothing that is called body hug, but someone called it body hawk, though what he meant it for was different I think that ought to be the right name. For a body hug (or sometimes body con) are meant for hawking the body. What does it mean to hawk? It means to carry a good around, calling people's attention to it and offering it for sale. For when women go about in clothes that reveal their body shape, what else is that than to hawk the body? For when people want to buy something, they ought to know everything about what they're buying before they'd be willing to pay for it. So must women willing to sell their bodies wear clothes that reveal everything to their potential

buyers. This is therefore the way of dressing of prostitutes. A lot about the intent of a person's heart can be known in the way they dress. It is written, "And, behold, there met him a woman with the attire of an harlot, and subtil of heart." (Proverbs 7:10). If you don't have the evil intent of harlotry, do not misrepresent the intent of your heart in the way you dress.

It is not the manner of Christians to do things with a defeated purpose. To dress and still look naked. To be covered upon and still look uncovered. For men to put on trousers and still have their boxers showing because they're sagging it. You can't find a Christian being so foolish. Everything we do as Christians must serve its purpose completely. Christ's call for us to rise up and follow him is a call to live a life of wisdom and not to live like fools.

I've heard someone argue that it doesn't matter how women dress, that whenever there is lust it is the fault of the person lusting and not the fault of the woman. He said even if a woman were to put on brick, so far one knows it is a woman, some would still lust after her. The fallacy in this argument is obvious. There are ways women can dress that will not stir the lust of even a lustful person, and there are ways that women can dress that will stir the lust of the most conserve and pious man. When people lust despite women dressing modestly, it is because such a person is depraved, perverted, and is not following his natural feelings. There are people who lust after even men. Something that is not thinkable naturally. While others lust even after animals. Even animals that are not in any way close in resemblance to mankind. Such cases are very different and it is not the dressing that is moving such to lust but something very abnormal. But when we talk on these things we talk of normal people. When the dressing of women stir the lust of a normal person it is not the fault of the person lusting as much as it is the dressing of the woman. Of course men can help themselves in being careful how they look around and avoid looking the second time at a woman who is dressed immodestly when they see them. But every God fearing woman ought to dress in a way that does not cause lust, sexual attraction or distraction.

I read a book on morals titled "Story Lessons on Character-Building (Morals) and Manners" by Lo s Bates, as I prepared the content of a series to teach children, and was impressed about the contents of the book. But quite unlike what I expected, Lo s Bates, when talking about modesty, talked briefly on dressing and here is what she says,

"There is another way in which children can be modest—they can be modest about dress. A child's dress is not so long as that of a grown-up person, because children want to romp and play about, but a modest child always likes its dress to cover it nicely, and will take care that no buttons are unfastened.

One evening some children were playing about on the hearthrug, when one of them, a little girl named Jessie, jumped up quite suddenly, and, with a blushing face, ran out of the room. The governess followed to see what was the matter, and Jessie told her in a whisper that she was so ashamed, because in romping about her dress had gone above her knees.

Some people might say that Jessie was too modest, but I do not think so; a nice little girl will always like to keep her knees covered.

In America the children have much longer dresses than in our country, and they would think little girls very rude who were not as careful as Jessie.

You will think for yourselves of many other ways in which children can be modest. It is a good rule never to do anything that we would be ashamed for teacher or mother to see."

This was taught as a part of children's education. Not even in their carelessness of childhood play were they to allow their skirt come above their knees, but today women deliberately dress with skirt above their knees, take a good look at themselves in the mirror and go out

into the world. And again, look at what is said about the American culture that is now being misrepresented in the media today as a loose and immodest culture.

Countries where people dress almost naked in the name of freedom also need to consider that as the touching of a person of the opposite sex in certain ways is seen as sexual assault, so also must dressing immodestly be seen as sexual assault, for the effect of dressing in revealing clothes is similar to that of touching a person of the opposite sex. Dressing in revealing clothes must therefore be frowned at as much as any other form of sexual assault. I once heard of a court case of a rape. During the hearing, the judge asked to know how the woman dressed prior to the rape and when he saw how seductively she dressed, he acquitted the rapist. There are ways that people ought not to dress outside of their homes and/or in the view of others. For this reason, such countries must make and enforce laws governing people's ways of dressing in public.

Now, when the word modesty means to be unassuming, what does that mean? To be unassuming means not pretentious or arrogant. So when this is said concerning one's dressing it means their dressing does not make him or her look more important than they are, and in meekness a Christian, even if he or she were very important, should not seek to show it in their dressing if it lies in his or her power. There are times when to hide your importance is not in your power. For example if a Christian occupies the post of a military general, he shouldn't see it as wrong to wear the uniform when required. But he shouldn't show his importance as much as possible.

In my part of the world this bad pretentious practice is rife in the so called business or corporate world, but usually amongst men. They call it packaging. It is when someone dresses so well that, on sighting you, one would think that you are the CEO of one high tech company, yet don't even have a company and you just spent all your money in buying that suit you're putting on, or maybe such a person even borrowed it. That is pretentious and it surprising how much people approve of such

a way of life and encourage it. But let me assure you that success comes by consistent hard work and diligence, not by the so called packaging. I've heard many people talk distastefully about people who dressed so expensively as if they were competent and highly placed people in a big company, only to be highly disappointed by them. People do see through this packaging nowadays. I repeat, I'm not saying one should dress shabbily, but it must not be pretentious.

So people ought to dress in ways that won't make others think of them more highly than what they really are. But now it also means not being arrogant. This has to do with deliberately dressing in ways that won't make people think highly of you.

Now let's move on to moderation. Modesty also means being moderate. Now moderation is key to dressing right. It is important to possess right judgment in dressing, but to be excessive even in that which is right is wrong. Some times moralists tend to make doing the right thing like a competition, and this drives them easily into excesses which can over time make them extremists.

Just as people show off foolish things like the shapes of their bodies by putting on skimpy and revealing clothes, and others show off vain things like the amount of their wealth in the gayness and ornamentation of their clothings, people can also show off their modesty and brag about their humility. People may seek praise for other things that appeal to the flesh and the pride of life, yet sometimes people also seek praise for their modesty. Such seeking of praise can then move people to show excessive moderation in their dressing. This is not meekness at all but is the same type of pride that moves people to show off, only that this pride has a different hair style from the other.

Sometimes excesses are not due to pride but misled severity in piety, yet such excesses are not still expedient though they be borne of piety. In his book "The Advancement of Learning," it was Lord Francis Bacon who wrote, "Not that every scrupulous or superstitious prescript is

effectual, no more than every straight way is the way to heaven; but the truth of the direction must precede severity of observance.” So, when people do certain things that show excessiveness, it is probably because they have not tried to carefully determine the truth of the direction of what they observe, and so observe it with a erroneous and immoderate severity.

What defines moderation is when it meets just what it is intended for and not beyond. While we must be modest, such modesty must not be exaggerated and we mustn't take things to extremes. Everything must be within the confines of what is reasonable. Extremists don't like moderation because moderation requires a critical use of the brain while extremism does not require a critical use of the brain. Extremism may require much resolve, zeal, and fervour, but it always breaks all bounds of reason to do things that are unbecoming. Sometimes the only thing they use their brains for is to identify what is wrong, then they seek to go to the other extreme thinking this extreme is more right because it is farther from the wrong. But we must be careful to both be modest and moderate. However, where one lacks the will or ability to think critically in drawing right balances in life, it is safer to be extreme on the side of right.

Another issue of moderation is to avoid critical judgment of people's dressing. I do not hope that in calling for modesty people should go about with tape rules to be seeing how much the skirt is below the knee, the blouse' arm below the elbow and what have you. I know that there are people who on the account of modesty may start frowning at patterns on clothes or even if or not clothes are striped. We need to be also moderate in our judgments and the things we allow and disallow. The goal of modesty and moderation is that one should appear humble and not be a stumbling block to others, especially people of the opposite sex.

The last thing we haven't talked about modesty is about propriety. But we needn't a lengthy talk about that for once we have considered carefully other things spoken about modesty we shall easily know what

is proper. I shall however still talk about propriety in details in a later chapter titled "Appropriateness."

I therefore advice Christian women to wear skirts that are well below the knee and blouse that cover up to the neck, at least the collar bone, and with sleeves beyond the elbow. And all their dressing should be free from their bodies. Men also ought to wear clothes that are free from their bodies. I know some men like to wear slim trousers and slim suit and slim everything with the same argument of smartness, looking corporate, and all. But on the same account of modesty let men also wear clothes that are free from their body to a reasonable extent.

When talking about moderation, I think any conventional form of dressing (provided it is not immodest, especially in the seductive sense, and does not create gender confusion) is moderate enough. That is we should dress according to the present convention but in a way that fits all the things we have or are going to talk about in this book. We don't need to add to what the Bible says in trying to be over moderate. Over moderation is not moderation.

Humility And Sobriety

*"In like manner also, that women adorn themselves... with
shamefacedness and sobriety..."*
(1 Timothy 2:9)

Before we close this chapter we need to talk specially on humility and sobriety. We've talked about it before as we handled the issue of modesty, but it is good to visit it again specially. Now, humility is not limited to dressing alone but every outward disposition of a Christian.

When the Bible says a woman should adorn herself with shamefacedness, what does it mean? When I tried to get the meaning of shamefacedness, I could not find a meaning that was likely intended here. I did not see shamefacedness in the dictionary, but I saw

shamefaced which does not have a good meaning. It means feeling or expressing shame or embarrassment, probably because the evilness of one's ways has been discovered. That is far from what the Bible could possibly mean. I think it is an adulterer, and not a Christian, that should be shamefaced in such a sense. But some dictionary says it means bashfulness or being shy. This I believe is closer to what the Bible means, especially as it relates to being bashful. Being bashful means reluctant to draw attention to the self. This form of behaviour is a form of humility. And being shy is also (in a way) a form of beauty. I believe that this command that women should adorn themselves with shamefacedness means there is a form of boldness that should not characterise the face of a Christian woman, for such boldness is borne of vanity.

It is possible for refined humility to be seen written on one's face. How do I know? It is written, "These six things doth the LORD hate: yea, seven are an abomination unto him: A proud look..." (Proverbs 6:16 - 6:17). If pride can be seen in one's look, then the absence of it can also be seen. And the absence of it is what we call humility. So I believe that since the word shamefacedness is a combination of two words, shame and face, I believe that this form of humility is one to be visibly seen on the face and not one to just dwell in the heart alone.

Now to sobriety. Sobriety is a state of being sober. Today's world emphasises entertainment, excitement, amusement, and other forms of unnecessary show of happiness and have even given moral values to these things, in the sense that when a Christian is not always excited, and jumpy, and smiling, and laughing, it seems we're telling the world that God is not good. In such a world as this the term sober is a very negative one. People are only sober, called to be sober, or see it appropriate to be sober at funerals. If someone says something like, "I went to his house and found him very sober," it would be understood that he was dejected and in a sorrowful state of mind, probably because of some calamity that had befallen him. So, being sober is seen in a very negative light nowadays. But soberness is a major Christian quality in all seasons both of male and female, young and old.

It is written, "Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober..." (1 Thessalonians 5:6 - 8). Elsewhere it is written, "A bishop then must be blameless, the husband of one wife, vigilant, sober..." (1 Timothy 3:2). Again to the old men it is written, "But speak thou the things which become sound doctrine: That the aged men be sober, grave..." (Titus 2:1 - 2). To the old and young women it is written, "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober..." (Titus 2:3 - 4). And to the young men it is written, "Young men likewise exhort to be sober minded." (Titus 2:6). And when Paul was called "mad" by Festus, his response was, "I am not mad, most noble Festus; but speak forth the words of truth and soberness." (Acts 26:25). From this verse and others we can see that soberness is a state of mind opposed to madness, drunkenness, etc. As we can see in the numerous verses above addressed to people of all ages and sexes, the command to be sober and like commands is frequent to come by in the New Testament. So it is a key characteristic of every Christian. Our life, our doctrine, our liturgies, our dressing, our mode of speech, and what have you, should all reflect soberness.

Now soberness means serious, sensible, and solemn. Not acting or talking foolishly or on irrelevant things. Not easily amused and loving laughter. Though it doesn't mean to lack a good sense of humour. For there are sensible humour and humour is good when properly used in teaching, preaching, and in other meaningful conversation. When used to aid learning, understanding or to foster the purpose of a healthy conversation, it is good, but not to seek laughter for laughter's sake. In other words being sober is to be in a state of a sound mind. This sound mind is a gift from God and comes with the indwelling spirit of Christ, for it is written, "For God hath not given us the spirit of fear; but of... a sound mind." (2 Timothy 1:7). For this reason, being sober should not be restricted to times of funerals alone. I'm sad to say, many church

gatherings today are not sober gatherings. They are noisy, playful, unserious, unsound, and in every way un-sober. This is very sad. Everything we do must be sober.

So, humility and sobriety should characterise our every outward disposition. And in choosing what we put on and how we appear we should consider carefully how we look in them. Does it make us look humble or proud? Does it make us look sober or does it make us look foolish or look like people with an unsound mind? The response we get from these questions should determine what we wear.

Conclusion

"Whose adorning let it not be that outward adorning..."
(1 Peter 3:3)

"In like manner also, that women adorn themselves..."
(1 Timothy 2:9)

In conclusion we ought to be simple, decent, humble, sober, without seeking to draw attention to ourselves or stir lust. That is the summary of what we've discussed in this chapter. Before I bring it to a close, we must remember that all these things are not to make us reproachful, but they are an adornment. Being simple, decent, and sober are ways of adorning ourselves. So, let us do it as a beautification to him that matters to us. Let the world praise semi nudity, skimpy dressing, and what have you. But to us, it is God alone that matters.

To the dying world, they may not like such way of dressing as it is against their ego and pride, but what should the world matter to us? Can you imagine a woman dressing to please another man rather than dressing to please her husband? Even without actual adultery, is that not unchaste? Imagine if her husband likes her looking simple and without jewellery, and that this is what makes her beautiful and delightful to him. But there is this other man that is fascinated by her

beauty and likes her wearing jewellery and ornamented clothes, and she shuns to please her own husband and dresses to please this other man. Wouldn't that be wicked? The same way it is wicked when we seek to please the world in the way we dress and shun to please God.

Let us therefore rather shun the world and please our God. Let us make ourselves beautiful in his sight and beautiful for him alone. Let his delight be all that matters to us.

Prayer: *Dear God and Father, we pray that you give us a chaste heart that is wholly committed to you alone. Let your church delight in pleasing you rather than the world in the way we dress, as well as in everything else. Make us humble, modest, moderate, and decent in our dressing. This we ask in Jesus' name. Amen.*

CHAPTER 9: ON CROSS DRESSING

*"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God."
(Deuteronomy 22:5)*

The first of the direct scriptural commands on dressing is that which we see in Deuteronomy 22:5, but because, by my thinking, it is about the most controversial of all the commandments, I chose to treat it last. This verse says clearly that women should not put on what pertains to a man and a man should not put on what pertains to women. This means that there ought to be clear distinction between what pertains to men and what pertains to women. Such way of dressing frowned at here is known as cross dressing and the lifestyle frowned at here is known as gender bending, of which gender bending is a form of radicalism.

Many have tried to discard this command on the account that it is in the Old Testament and don't apply to us in this dispensation of grace. But it can't be discarded on this grounds. Things like thou shalt not steal, lie, covet, etc. remain relevant to us even in the dispensation of grace. To go against these commands are sins still. Jesus' dying on the cross does not mean that it is no longer needed to obey these things. We ought and must obey them, else we'd perish in hell. Though we live in a dispensation of grace it is yet written in the New Testament, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Corinthians 6:9 - 10). Cross dressing on the part of men is a form of effeminacy. Because cross dressing is effeminacy on the part of men doesn't make cross dressing any less a

sin on the part of women. People who cross dress shall not inherit the kingdom of God. Some say cross dressing is done by people with psychological problems, but the Bible says it is a sin. And if a sin, then is it devilish, and people who do such must be treated accordingly.

So righteousness still applies to us who are in the dispensation of grace. The things that are done away with are ceremonial laws, state and governing laws, sacrifices, etc., but laws that pertain to righteousness are still very applicable to us. Jesus did not come to save us to sin but saved us from sin. So Jesus did not come to rescue us to be free to do what is an abomination unto God. And this command of dressing is not just a simple law of resting, or of dealing with sicknesses such as leprosies, it is clearly stated in that verse that all people who do not give a clear distinction between what women and men put on are an abomination to God. It is with the same severity that God condemns homosexuality that God condemns cross dressing. It is written, "Thou shalt not lie with mankind, as with womankind: it is abomination." (Leviticus 18:22). The same reason why we condemn homosexuality is the same reason why we should condemn cross dressing. They are both abominations to God, but while homosexuality is an abomination in the act, cross dressing is an abomination in the people, not merely in the act alone. Grace did not come to make us free to do what is an abomination to God. For this reason, it is a grave error to think light of the issue of cross dressing.

Also, there are many societal issues about cross dressing. An article from www.theschoolofthelife.com puts it this way, "Cross dressing seems like an admission of failure." And in the past cross dressing was seen as resulting from mental disorder which makes them take cross dressers to the psychiatrist to be checked for psychological problems. It was Edward Carpenter (1844-1929) who wrote that "Cross-dressing must be taken as a general indication of, and a cognate phenomenon to, homosexuality". I do not agree with some of the things Edward Carpenter wrote in his writings, but he was right in this case for both cross dressers and homosexuals are said in scriptures to be

abominations to God. This statement explains a possible reason for why they both share the severity of condemnation.

So, even without reference to scriptures, cross dressing is unacceptable in any sane society. Why it is commonplace today is largely because of a consciously orchestrated decay in our moral standards. This is the consciously orchestrated decay we had discussed about in an earlier chapter.

To many what entails cross dressing is largely socially constructed. But to us, as Christians, what pertains to each sex ought rather to be scripturally constructed. We must also look at these in the light of nature and expediency. We can't just be our own Lords and choose what pertains to each sex and by extension what entails cross dressing. The word of God and his Holy Spirit must inform us on such things.

Dressing In The Remote Past Of Bible Days

*"And the angel said unto him, Gird thyself, and bind on thy sandals.
And so he did. And he saith unto him, Cast thy garment about thee,
and follow me."
(Acts 12:8)*

*"Gird up now thy loins like a man..."
(Job 38:3)*

The most prevalent form of cross dressing is the putting on of trousers by women. I wish to take us through what can be ascertained about the origin of trousers and make safe inferences about it. In doing this, let's start at dressing in the Bible days.

As we have seen, the Bible only said that men should not put on what pertains to women, and vice versa, without telling us clearly what it is that pertains to men and what it is that pertains to women. So however grave the command may be, we have a little challenge here.

In recent past it was without debate and controversy that trousers pertains to men and skirts, blouse, gowns, etc. pertains to women. However, looking at the mode of dressing today we can't say the same. Based on the Bible we have no clear spelt out definitions on the matter and we have varying definitions according to the times we live in. But we know that the ways of man is often prone to errors due to misjudgements, prejudices, pride, and what have you. And as we have seen, when talking about the problem of perspectivism, we mustn't subject what is written to our opinions and perspectives. For this reasons we can't just assume the fashions of the times we live in and impose them on God's commands. We must strive to know exactly what God had in mind when giving that command and live according to it.

The Christians in recent past who held the view that trousers pertains to men while skirts and gowns pertains to women were not such as we could assume to be men and women of ignorance and prejudices, rather they were men and women of sound faith, convictions, knowledge, piety, devotion and great works. On this account alone we could just rely on their judgment and hold to their convictions. Today however we can't say the same of professing Christians. Today we see more of apostasy, ignorance, stupidity, lack of devotion, greed, carnality, and compromise. It were completely safe to hold the traditions of the former rather than the latter, but for the sake of the controversies brought up by ill-meaning people, we need to do a careful study on the matter and hopefully we shall be able to deduce what could inform how we fulfil this important command of God.

Today, we have cases of people bringing up what they call historical facts to disprove that in more remote history trousers did not pertain to men and skirts and gowns did not pertain to women. They claim trousers was a recent invention along the path of human history. If this were so it means both men and women can put it on. How true is this?

First, I believe much of the misconceptions we have about the mode of dressing in the past come from movies. This misconceptions then further makes us not to be able to judge appropriately on what is

written in scriptures, and in this case of our discussion, what is meant for men and what is meant for women. I have always been opposed to movies in general. I however got far more conviction against movies when I listened to a sermon attributed to A.W. Tozer (though it was not his voice I heard in the sermon, it may have been Tozer's writings read by another). This sermon was titled, "The Menace Of The Religious Movie," or something like that. Among many other things, he said that the religious movie has this problem of misrepresenting things and that after watching the religious movie, when you sit in church and listen to a sermon for example, while the preacher reads out of the Bible, it is what you watched in the movie that will be playing in your head. This will pose as a hinderance to your adequate understanding of the truth.

I considered this, and another statement mocking religious drawings, arts, and representations, I concluded that when we watch a religious movie, over 95% of what we watch are mere figments of the imaginations of the director of the movie and only 5% the Bible. If only 5% of what you are watching is the Bible and the rest are just figments of someone's imaginations, how can you say that you are gaining Biblical knowledge in watching such movies? If in the course of a scientific speech or lecture, the speaker gives an instance of Jesus walking on water and Moses parting the Red Sea, does that mean he's reciting the Bible? Does that make it a sermon? How then can you watch something that is just 5% of the Bible and think you're watching a Biblical movie?

Why do I say only 5% of such movies is the Bible? Let us take for example this statement from the Bible, "And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines." (Judges 14:1). These are just about 18 words. But we know that it is rightly assumed that one picture speaks a thousand words. You can compare 18 words to a thousand and see the percentage you get. You'd see that I'm being generous to put it at 5%. And that's just for a picture whereas what we are talking about is not a picture but a movie, and for each second of a movie you watch, you see a

minimum of 24 pictures. You can also times 1,000 words with 24 and see what you get. This is the amount of words for just a second of a part of a movie trying to express just 18 words. That is huge.

Usually, in the movies about Samson, about this verse for example, you could see Samson depicted as a super muscular guy like incredible Hulk. But could even a man as macho as incredible hulk do the things Samson did? Then you'd see him with a tanned skin, rough and tough face, scars all over, wearing fine leather sandals, brown curly hair, wearing a head band, putting on a rough cloth and a leather belt, having blue eyes, pointed nose, thick brow, medium lashes, always having a squint in his eyes, walk like he's coming out of the gym, and what have you. In the movie you could see that while he walked to Timnath he whistled to himself and looked around with suspicion, and if he didn't do these things in the movie, making him not to whistle is also saying more words that he didn't whistle and didn't look around with suspicion. All these represent this one word Samson. But is this really the Samson of the Bible? Did the Bible tell us that Samson did all his exploits because he was a body builder? Maybe, and more likely, Samson was just another simple guy from Israel. Nothing really distinguished him from the rest. The only thing we have that was responsible for his exploits was that when the Spirit of God came upon him he became unusually strong. This was occasional and not by his natural strength, and the Spirit of God does not require the muscles of men to work exploits.



Samson in your comics and movies
Source: truefreethinker.com



How Samson may have looked if it were today
except for the short hair
Source: JarriDxD in pinterest.com

Nothing moves us to think that the man possessed with the legion of demons whom Jesus healed was a macho. He did incredible things too. It is written, "And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had his dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him." (Mark 5:2 - 4). All the times I've seen this demoniac portrayed in movies he's gaunt and hungry looking person. Apart from that, we also don't think the man possessed of the evil spirit who gave the seven sons of Sceva a good beating to be a macho, yet he single handedly thrashed seven men that they fled naked. Why then should we think that Samson was a macho man and by his machoness the Spirit of God did exploits through him? Do we glorify malign spirits and belittle the spirit of God? But when we watch the religious movie, we'd conclude that Samson was like the Incredible Hulk, only not with a green skin.

We have not spoken about the scene, we've not mentioned the look of the woman from Timnath, we've not talked about the voice of Samson and the voice of the woman, the ambience of the environment while he went to her place, we don't know if he greeted her when they met, we don't know what words he used, etc. All these and a host of other things the Bible told us nothing about, yet your movie director must fill it all up with his imaginations, and that erroneously. It is evident that the texts of the Bible is insufficient to make movies or comics with.

It is likely that someone would tell me that these are just minor things and that what is important is the story that the movie tells. Minor we called them until it distorts our view of dressing and what pertains to men and women. What we see in movies should never be used to judge what people wore, or the lifestyle of people in the past. As said earlier, I've heard people say that men and women did not wear trousers in the past and that it was only in recent history that this began to be used as

a distinction in what men and women wore. How did they come by this knowledge? Even when talking to the elderly, such elderly people could only tell you about what they knew of their time which cannot exceed 100 years ago, yet these ones are telling us of what people wore over 2000 years ago with absolute confidence, as though they are older than Methuselah and have seen it all. How and why do they have such false confidence? Because they watched a movie or some movies. Seeing a setting they believe is a replica of ancient life they assume everything they see in it is to be believed.

This also applies to comics and other visual forms of representing Bible stories, and this is why I once posted on Facebook these words:

Reasons why children ought to be taught the Bible by reading it and not with cartoons and comics.

1. *Faith comes by hearing and hearing..., not watching. (Romans 10:17)*
2. *The blessedness of reading scriptures comes from studying and meditating, not by amusement.*
3. *Life long study of scriptures can only be by genuine thirst for God. You can't read the Bible through your life time seeking for new episodes of the same stories. It won't work.*
4. *It is very wrong and disastrous to apply the imaginations to spiritual things. Cartoons, movies, comics, etc. are all products of the imaginations of the author.*
5. *There's no better way to learn to enjoy reading than by reading. Teach your children to read the Bible.*

It is very rare to learn by watching movies. Rather, more often than not, we unlearn and are misinformed in watching movies. For example it takes a lot of hard work and time to build the character of a child and make him/her learn right values, but he or she can unlearn all that by just watching one movie. So also much of the precious values and traditions have been unlearned by means of being exposed to movies. It is not that movies are entirely bad, but the religious movie is entirely bad. It doesn't serve the purpose for which it is made, rather it

works strongly against it. However, other movies could be good for pastime and amusement, and for improving the imagination, and telling historical stories.

It is okay to watch movies for pastime and amusement. Pastime and amusement is good if done moderately. Relaxing helps you to work better when it is time to work, so it is not a total waste of time. So I believe you don't have to but it is okay to watch movies (good ones, which I'm not sure there are many) once in a while for pastime and amusements. If you've worked yourself out and achieved much you deserve some moments of relaxation, and though there are many better things to do than watch movies, you could watch movies. But don't think you're learning from watching them. As I said, you could as well be unlearning. I know there are people who claim or think they learn by watching movies and so watch movies for hours and hours. That is not how to learn, it is a total waste of time to watch movies beyond the time needed for relaxation (which really should be short). We all have that very bad tendency to spend our times on trifles only to seek to console ourselves that we are at least gaining something in those trifles. However, let no one console himself/herself that he isn't wasting his/her time in watching movies for an elongated amount of time and that he/she is learning. That is self deception.

Movies can be good for the nurturing of the imagination, for though we can't by it know about God and things pertaining to Christian doctrine, yet it has other uses in which it can be applied with benefit. The imagination is good for many things including scientific advancements. However, if the imaginations is taken too far it would often result in wishful thinking and pursuing impracticable things. I'm not sure if there is any direct relation between sci-fi movies and scientific discoveries, but I doubt, though some claim there is. One major reason why I doubt it is that old sci-fis don't come close to modern realities. It is ridiculously far. In an old comic about World War 3 which we haven't experienced till date, it had Russia flying into the US with a VERY advanced bomber that could not be damaged no matter how many missiles struck it, yet it was propelled by a propeller engine and slow

as a frog. It didn't take off from an aircraft carrier but flew into the US all the way from Russia, dropped a bomb and started flying back to Russia. I don't think such fictions could be responsible for scientific developments as we have them today. So while it is capable of nurturing and enhancing the imagination, it is also limited. The imagination can't in itself translate into scientific discoveries, however it can inspire questions, though not as well as actual study does, and this questions, by means of study, research, and experiments, could possibly translate into a tangible scientific discovery. So if the imagination is going to be well utilised, it can't be by spending a huge chunk of your life watching movies. You must get off that seat and go to the library or science lab.

About its benefit in telling historical stories, it is good just to inform you in an engaging way of something in a sketchy way like, there was this very bad guy called Attila, he ravaged Rome, lost his first battle in the battle of Catalaunian plain, turned south and continued his barbarism until he met a Bishop called Leo who convinced him to stop his madness, then he died shortly after. You could just have this basic idea about historical events and doing this as a form of relaxation isn't a bad idea. But don't think he has a face like what you see in movies. Don't think he wore what you see in movies. Don't think he used the tactics you see in movies. All those extras are just for your amusements. Don't think you've learnt something by watching those things I mentioned last. Rather, if you'd wish to know anything beyond the basic events and names related to this historical records, you'd have to stop that movie and get some proper and reliable historical account to read for yourself. Just ignore anything you don't find in those records.

So movies are not entirely bad though the religious movies are entirely bad, but we must be careful how we make use of it. We don't learn by them, but we can be amused by them for past time. And while you get amused, ensure that you persuade yourself all the while that you're only being amused here. If you don't do this, movies are well able to dislodge you from reality. Someone I know once criticised three

policemen for not being able to overpower and successfully arrest one criminal. When they couldn't arrest the criminal and he was getting away and reaching for something in his car they shot him several times in the back. He said they didn't need to shoot him, they should have just disarmed him. He said a host of other things that just informed me that his expectation of these simple policemen was informed by the super cops he watches in movies where one policeman would beat up 10 hefty guys and handcuff them together. We could go on and on how movies dislodge people from realities, but this should suffice. Now it is not so terrible to have an unrealistic expectations of policemen, but it is terrible and dangerous to allow one's self to be dislodged from reality in matters of what could deny him of eternal rest. Herein is the grievousness of the gravity of the errors religious movies can lead us into.

Now, away from movies for a while, we can't also take the artworks of Bible characters and saints of bygone years as a believable description of what they wore in the past, their architecture, society, or lifestyle. Where we don't have a textual description of their mode of dressing we ought not to believe what they present to us. And such texts must be from reliable sources. It is well known that the pictures all around of that sickly curly haired guy, with a lamb on his shoulder, cute lips like toffee, a staff in his hands, and so on, is not Christ. Tozer made mention of someone who said [Paraphrased], "if you're content with an imaginary Jesus, you should be content with an imaginary salvation." But they don't have the slightest idea of what Jesus look like yet they present us with a visual representation of Jesus? How does that work? Have you seen paintings of angels too, for example paintings of Jacob sleeping and seeing angel going up and down a ladder (Genesis 28:12)? Do you think they have the slightest idea of what Jacob looked like, not to mention the angels? Yet they present to us a visual representation of both Jacob and the angels. And this is very funny when we consider that these a representations of a man's dream and not something that happened physically. We don't have any reason to believe these paintings, encourage it, or use it as a means of learning or teaching. We should disregard them altogether.

If we can't believe all these artworks, then also we ought not to believe any other artworks concerning Bible characters. I've seen people portraying Deborah, that very noble woman and mother in Israel who has been brought so low by feminists, as a woman on a horse, with a sword, and wearing trousers. Why? Because the Bible says that she went with Barak to war. They misunderstood that to mean she fought as a soldier too. To go to war does not mean one has to join in battle. I have read the story of another woman in history I praise so much. Isabella of Castile. She went with her husband on every campaign in their long and arduous struggle to reclaim Spain. Her presence was a moral support to the soldiers under the command of her husband, Ferdinand II. She was also one of those plotting strategies and tactics for her military generals. But she didn't join in battle with the enemies. So to say that Deborah wore trousers, rode on a battle horse, had arms, and partook in the battle is an erroneous view. And when she said to Barak, "I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honor; for the LORD shall sell Sisera into the hand of a woman" (Judges 4:9), she didn't refer to herself. It was another woman entirely who was not even a Jew (but a Kenite) that slew him. So, many artworks, like movies, are also mere assumptions of artists....

Another example of misrepresentation of Bible Characters is that of the three Hebrew children in Babylon who were cast into the burning fiery furnace. In movies, cartoons, comics, and artworks, you'd see them in the normal gowns, head band, etc., that men are made out to wear in old times. But here is the text of their dressing: "Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace." (Daniel 3:21). This description is typical of an English gentleman of the 19th century. I say 19th because of the hat, else it will also be a fitting description of even the corporate world of today. Though many movie directors would like to make it seem as though the times of the past was so drastically different, in the mode of dressing, to today, yet though there is bound to be differences, it may

not be as striking as our movie directors and artists imagine. Also, as we have said before that some consider trousers as a more modern fashion, we could see in this description that three Hebrew men wore trousers in ancient Babylon.



Shadrach, Meshach, and Abednego in your comics and movies
(like bearded girls here)
Source: freebibleimages.org



This dressing is closer to what we could have assumed if we had followed their Biblical textual description (they must have hard beards and younger though)
Source: wikipedia.org

Whereas we see in visual representations of the past that people usually had ropes as head bands as they went about their normal business, but here is what Flavius Josephus (c30 - c100) says about having ropes about the head in his book "Antiquities Of The Jews": "So they came to Ahab, clothed in sackcloth, with ropes about their heads, (for this was the ancient manner of supplication among the Syrians)..." So whoever portrays people having a headband as they went about their normal business does this in error. We could see that according to Flavius Josephus who lived about Bible days, this was only done for the purpose of supplication and that is amongst the Syrians and not the Jews. Also, despite being a man alive in Bible days, he says this practice was an ancient one. But a movie director could have lighted upon a description somewhere that describes someone with a headband and assume that that is the way people dressed generally not knowing this was particular for the purpose of supplication or grief. I believe that this is how many other errors come about and they then spread it to all their viewers and it spreads exponentially as this spreads from viewers to others.

We also have to be careful when considering historical texts for when we apply our imaginations to some it may be misleading. If we could be misled in applying our imaginations to scriptures, how much more can we be misled when we do this to other texts? But let me at least point this out, to be able to understand historical accounts of dressing we need to know that dressing is not just for covering the nakedness alone. It serves three basic purposes. One as we well know is for covering the nakedness. The second is for warmth. The third is for distinction, like a robe on kings. Those items of clothing meant for distinction and warmth are not really what we should consider when reading old texts in seeking to judge what pertains to men and women in Bible days. The major item of clothing we should consider are the clothes meant to cover the nakedness.

I once heard someone say that men wore skirts in Bible days quoting this verse, "And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt." (1 Samuel 24:5). This person should have known that skirt is not understood as an article of dressing as it is today. Skirt refers to the corners of a person's garment. Skirt generally refers to the edge of something. That is why when you say outskirts, you mean the outer corners of a place and not a skirt spread outside to dry up under the sun. So the edge of someone's garment does not mean a woman's skirt. It is for this reason that after this David said to Saul, "Moreover, my father, see, yea, see the skirt of thy robe in my hand..." (1 Samuel 24:11). So it was the corner of Saul's robe that was referred to as Saul's skirt. That is why David later said it was the skirt of his robe that he cut off, not his girly article of clothing. This shows us how we could misunderstand things if we take old expressions and give it contemporary meanings. We need to be careful about also when considering the texts concerning the mode of dressing of Bible days.

Seeing all these, we have to be wary of our imaginations. Very little truth can be known by means of our imaginations. But much can be known by means of reason. But reason can only work upon knowledge.

And the information which is derived from the imagination is not knowledge. So in every stage of our learning we must apply our reason and shut out our imagination. It was Richard of St. Victor (1110-1173) who wrote, "By Bilhah is understanden imagination, the which is servant unto reason, as Bilhah was to Rachel... And yet imagination cryeth so inconveniently in the ears of our heart... And thus it is well proved that Bilhah is a foul jangler." This text was gotten from *The Cell of Self-Knowledge*, a book written in old English. So we see in the writings of Richard of St. Victor that the imagination should be treated and kept under like a servant to reason if we are to draw closer to God. Sadly, our movie director make movies with their imaginations, the more they let their imaginations fly the sweeter the movie. But it is wisdom to keep the imagination in fetters if we are to walk in truth and draw close to God.

Concerning the different purposes of garments let's take this for an example. It is written, "And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me." (Acts 12:8). This verse shows two stages in dressing. Stage one: "gird thyself and bind on they sandals." At this stage he was fully dressed for he was not naked at the time the angel said "gird thyself." But in that statement we understand that in girding himself he should be fully dressed. Stage two (auxiliary stage): "cast thy garment about thee." This was just an outer clothing cast about the body probably for warmth and did not form the main article of clothing. If we are going to consider the clothe meant mainly for warmth in judging what pertains for men and women, then we may as well consider blankets as clothes to be worn, and give thought to which is a female blanket or a male blanket. For in my study, there are clothings that are just more or less portable blankets. This form of dressing is determined by weather temperature and not sex. In really cold regions during the world wars. We see soldiers in cold regions like Germany and Russia wearing long coats, down to the foot, but underneath they were just like any other soldier fighting in the world wars. We can't call such long coats gowns, for they were just coats modified for warmth.

Some argue that women in the past wore trousers to keep warm, but what I read about people in the past in cold region is not that women wore trousers to keep warm but they stayed indoors where it is warm and make their own artificial warmth. The argument that women wore trousers for warmth in the past is fake history.

Now, concerning garments for distinction. We needn't also consider this when judging what pertains to men and women, just as we cannot bring into consideration whether or not crowns pertains to men or women when judging on such matters. For distinction both men and women wore robes. The virgins in David's house wore robes, for it is written, "And she [Tamar] had a garment of divers colors upon her: for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her." (2 Samuel 13:18). And concerning men putting it on, it is written, "And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily." (1 Samuel 24:4). But as to whether men put on long gowns as a normal form of dressing in Israel as we see in movies and comics, it is written, "And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing..." (Mark 12:38). If long clothing were the common form of dressing the Pharisees won't have loved putting it on for distinction.

In the Law, priests were commanded by God to wear trousers where it is written, "He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on." (Leviticus 16:4). Here we see what the Bible calls holy garments for priests. Among this holy garments is what is called breeches of which breeches is one and the same as short trousers. And we know full well that priests are men alone. We don't have priestesses in the holy covenants. If God commanded priests to put this on, and as we

have seen that the three Hebrew children wore trousers, it could only be because it was fitting for men to put it on. So trousers pertains to men.

Concerning what pertains to women the Bible is not very elaborate in description but we do have some very useful texts. To see if I could add to these texts for more clarity I went through other historical books of Bible days, but though I saw things regarding priests wearing breeches, I found no hint of what exactly women wore in Bible days. So below are the texts regarding what women wore:

"In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, The chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, The rings, and nose jewels, The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, The glasses, and the fine linen, and the hoods, and the vails. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty." (Isaiah 3:18 - 24). We had made reference to this portion of scriptures earlier when we talked about the covering of the head, but in these we also find information that informs us of other things women wore. This is the most detail description of what women wore, I suppose, we have in scriptures. Yet we have no hint of trousers, breeches, hosen, or anything else that could be used to refer to trousers in this verses.

Quite interestingly the word stomacher is recorded here, but in the dictionary it is defined as, "a V-shaped piece of decorative clothes, worn over the chest and stomach by men and women in the 16th century, later only by women." While it is said here to be worn by people of the 16th century, it was worn by women of Bible days. This tells us again that dressing of Bible days may not be as strikingly different from recent past and even present as movie directors portray them to be.

Just for a reminder, while these words were spoken of God in anger to the women of Israel, it does not mean these way of dressing was entirely displeasing to him. What was displeasing to him are expressed in these words, "Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet." (Isaiah 3:16). So it was their haughtiness that made him angry according to these verse, not necessarily everything about their way of dressing. If there are anything displeasing to God here, they are only those things that are for a show of, or that provokes, haughtiness. For this reason, their putting on of earrings and other jewels shouldn't be seen as an example for us. We are clearly commanded not to put on jewelries as we have seen in an earlier chapter.

Other verses are as follows:

"And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife." (Genesis 38:14).

"And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood." (Genesis 38:19). Apart from not having anything in scriptures that hints or suggests that women wore trousers, I think that by knowing those things that pertains to men we could easily know that a woman ought not to put those on. It is therefore simple logic that since it is evident that trousers pertains to men and that it was worn by men even in Bible days, then a woman should not put them on.

Furthermore, our movie directors probably often make the mistake of just paying a visit to the Middle East and assume the way people dress there today is the way they dress in Bible days. It is true that in studying these regions one may be able to stumble upon one or two things that can be seen as the remains of history, but you need to be

careful in doing that. Fashion do change from age to age and from place to place. Furthermore, if you wanted to see things that are the remains of history, then you ought to look at those who religiously keep their traditional values for a good hint at what people dressed like in history. And, for us, our concern is not just how anyone dressed but how the people of the covenants dressed.

What we see in movies are usually close to Arabian culture. But when you read the Bible you'd see that while even two nations can be neighbours, their lifestyle can be strikingly different. You could easily tell who was an Hebrew, a Syrian, an Egyptian, a Babylonian, etc. in just their way of dressing. But why is it that in all Biblical movies, comics, and all, you'd see one style of dressing from Mesopotamia to Egypt, from Egypt to Israel, from Israel to Babylon, from Babylon to Persia, from Persia to Greece, from east to west and from north to south. Everyone (sometimes except the Egyptians) in movies dresses close to the Middle Eastern nations of today. So I believe that all these don't present us the realities of Bible days. If we want to draw anything close to the realities of Bible days then the right people whose lifestyle we ought to consider are, not just the Jews, but orthodox Jews.

One day I accidentally came across an article while browsing through the news of the day that talked about the dress code of Orthodox Jews and it picked my interest. When I saw their mode of dressing, I realised their women didn't wear trousers while their men wore trousers. As a matter of fact the dressing of their women is identical to the godly dressing of Christians in recent past whose judgment I said we could safely rely upon. There was no difference whatsoever. If these are orthodox Jews, people who hold core traditions of the Jewish people, I believe their mode of dressing must have been informed by God's command and the mode of dressing in Bible days even before Christ.

Flavius Josephus wrote, “What I would now explain is this, that the Pharisees have delivered to the people a great many observances by succession from their fathers, which are not written in the laws of

Moses; and for that reason it is that the Sadducees reject them, and say that we are to esteem those observances to be obligatory which are in the written word, but are not to observe what are derived from the tradition of our forefathers." Now, present day Jews hold Pharisaic traditions and the Pharisees were the better part of the two sects. Jesus justified them instead of the Sadducees. He even said, "The scribes and the Pharisees sit in Moses' seat." As Josephus wrote, the Pharisees did not just hold the strict written commands alone and discard all things else, for example there is no text in the Old Testament that talks about the resurrection, for this reason the Sadducees denied the resurrection, something that Jesus based on reason refuted them (Matthew 12:18-27), but not according to direct textual records such as, "after death all men shall resurrect." But he had to rely on other texts, and applying reason to them, he drew his solid conclusion so much that none was able to oppose him. The only times Christ frowned against their adherence to traditions was when it was held to go against God's law or when to enforce it out of envy of him.

Just as the Pharisees held views in respect to the resurrection, they must have held other views regarding dressing that were the traditions of their ancestors which has no textual backing. Since God said there ought to be distinction in the sexes without telling us what this distinction is or how it should be done, a proper knowledge of what is meant by this distinction could be understood from no better source than the traditions of those who lived in those days. And since the Pharisees held these traditions and have become the ideological forefathers of modern day Orthodox Jews, their way of dressing should inform us of what pertains to men and what pertains to women. So if modern day Orthodox Jews still preserve the Pharisaic traditions and ideologies, it means that this way of dressing was prominent in their times too. And by extension this was the distinction God had in mind when he gave the command in Deuteronomy 22:5.

I do not say we should start dressing like the Pharisees nor do I seek to promote Pharisaic ideologies amongst Christians, but in respect to

what pertains to women and what pertains to men, their tradition (and which is indeed in conformity with true Christian dressing traditions) can inform us aright on what pertains to men. It is high time we start ignoring dresses of Scottish people, Indian/Persian people, Hollywood movies, etc. Like we have said in an earlier chapter, human traditions of today have in them the remains of diabolism of time past. Let us stick to the right and true understanding of what pertains to each gender which we can understand in the way of life of the people of the covenants. People who walked with and whose traditions are shaped by his word. It would be too bad to leave the tradition of the children of Abraham, the friend of God (James 2:23), and a people who God spoke to their prophets face to face to follow after traditions of people alienated from God and given to all manner of wickedness. That is the same as saying you love God but you refuse to dine with his friends and would rather go to feast with his enemies.

Bible Based Dressing Today

Orthodox Jewish Dressing
Source: eastessenceonline.wordpress.com



Amish Christian Dressing (America)
Source: guff.com



African Christians
Source: grforafrica.blogspot.com



Dressing Of All Christians in Recent Past

Unbecoming Ladies



Source: christianitytoday.com



Source: wikipedia.org

See the consistency though they are worlds apart in both time and geographical space?

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OUR HOLY CHRISTIAN DRESSING TRADITIONS AND APPEARANCE

Seeing the orthodox Jews and Christians of recent past have this same pattern of men putting on trousers while women put on skirts, gowns, etc., and the unmistakeable difference this way of dressing puts between the two genders, I believe we have more than enough reasons to conclude that this is what God had in mind when he gave his command in Deuteronomy 22:5. So, though we have no scriptural text telling us, by clear definition, what pertains to men or women, or what women wore those days, looking at Orthodox Jews of today we can safely assume that this is how godly women of the past dressed.

These are the conclusions we could safely draw about the way of dressing in Bible days. Men wore trousers and so it pertains to men. For this reason women ought not to put it on. We will talk more on these things, but let's move on to the mode of dressing in post Biblical days for some more information.

Christian Dressing Post Bible Days

"Gird up now thy loins like a man..."
(Job 38:3)

What did the Christian fathers wear down the ages? Again, when you look at movies and arts, the same problems come up. The paintings usually don't depict men in trousers, but we can't believe them as much as we can't believe the paintings of Jesus. I read about the artists who made these paintings taken to be images of the fathers, but most of the painters are not contemporaries of them. They are all well over a thousand years apart from those they painted. Till date no one knows how Augustine, for example, looks. Some say he was a black African, some say he looked like the Berbers, others say he was a Caucasian. But no one could say with certainty exactly how he looked, so how could we tell what he wore? Daniel Peterson, in an article, wrote, "A stroll through almost any large art museum will show that religious art often gets details of biblical stories wrong." As I have said, the only believable thing pertaining to dressing we could believe are texts, and it has to be texts penned down by the person himself or his contemporary. We have very little of this from my poor estimation. But I shall present few here.

However Christians of the remote past may dress we can't assume that there was a radical shift from what the apostles and their women wore (which was likely trousers, and their women skirts and gowns, seeing they were Jews). According to Paul, "an Hebrew of the Hebrews." (Philippians 3:5). And where dressings may have changed greatly from the dressing of the apostles we can know that it could only have been by the devices and notions of men, not by the commandments of God, or the proper knowledge of him and his ways. Such ought to be attributed to decay like we have today and not piety. We don't emulate decay, rather we emulate piety.

Apart from this, I've also heard arguments that when Christianity spread abroad that it did not affect the mode of dressing of converts from the regions it came to. For this reason, say they, Christianity adapts whatever mode of dressing of each particular tribe of such traditions. They often give reference to Scottish men who for example wore the kilts and other nations where women wore trousers. But how true is this argument?

First, the kilts, though was a common dress to both Grecians and Romans, it was considered an abominable dress to Christians of all ages. Here is what Aurelius Augustine wrote concerning the kilts in his anti-Pelagian writings, "For of the fig-leaves they made themselves "aprons," not clothes; and these aprons or kilts are called perizomata in Greek. Now all know well enough what it is which these perizomata cover, which some Latin writers explain by the word *campestris*. Who is ignorant of what persons wore this kilt, and what parts of the body such a dress concealed; even the same which the Roman youths used to cover when they practiced naked in the campus, from which circumstance the name *campester* was given to the apron." As a Christian Augustine saw this as abominable. He likened it to covering of fig leaves and not clothes. For he said it was Roman youths who wore this when they practiced. And by saying practice, he probably meant that they engaged in diabolical practices and this is what they put on when they did so. Though he was a Roman, yet he did not dress like the Romans did in this regard. I believe it is likely that one would say he didn't use the word kilt in the way we understand it because he likened it to apron, but what I feel he didn't use in the way we understand it is "apron" because we all know that the Bible did not say they made aprons which covers only the front of the body. I believe he meant kilts the way we understand it. And whether or not he meant it the way we understand it, he, being a Roman, shunned what the Romans wore.

Why? Because he was a Christian and born again. Christian converts often come out completely from the ways and lifestyle of their own people to adopt the ways of those who brought the gospel to them. In many cases, before the gospel of Christ reaches a place, the mode of dressing in that place is often disgraceful. But when Christianity reaches that place they begin to leave those disgraceful ways of dressing to adopt a modest and Christian way of dressing.

Even among the Scotts where we still have men wearing kilts, true Scottish Christians don't put it on. There are some people who call themselves Christians who think it is okay to wear kilts as Christian men, but reading opinions online, the same set of people think it is okay for women to put on trousers, and they believe Jesus wore robes and not trousers in his days. They're clearly speaking from movie perspectives. However, like Augustine, it was well known that it was not possible for John Knox to put on the kilts. I read in an article about Queen Mary of Scotland, in which the author said that it was impossible for John Knox, being the leader of the reformation in Scotland, to put on the kilts. It was not a Christian article and the writer wasn't writing as a Christian when he said this. He was just narrating a historical event lest we think he may have been trying to further a particular view against kilts when writing that. It is sad that I looked for that article in vain. Would have loved to reference it here. So it is very wrong to assume that Christian converts ignored the issue of dressing and maintained the dressing pattern of whatever heathen nation they came from. Though he was a Scott, he did not dress like the Scotts do. What I found quite funny is that some who claim Scottish people wear skirts, to justify women putting on trousers, are not Scotts themselves, but they want to justify wearing what a Scottish Christian, like John Knox, would never find himself doing.

When you do a proper study of the origin of the tradition of wearing kilts you'd see that it is not of Christian origin, neither is it just for convenience, but like we see in Augustine's text, it was associated with diabolical practices. There is what is called Celtic cult of nudity. This cult engaged in magical arts with which they sometimes sort to win battles. Further in the past they go into battle completely naked. Some say it is for lightness and swiftness, but at least they ought to have covered their privates if it were just for swiftness. In the book "The Religion of the Ancient Celts." by J. A. MacCulloch, it is written, "By unveiling the body, and especially the sexual organs, women more effectually represented the goddess of fertility, and more effectually as her

representatives, or through their own powers, magically conveyed fertility to the fields. Nakedness thus became a powerful magico-religious symbol, and it is found as part of the ritual for producing rain.” Throughout that book you'd see that nudity was a major part of Celtic diabolic rituals. Though most of what I came across were in regards to their women, but we can see from other accounts that their men also partook in this type of their rituals. They believed that their were magical powers associated with uncovering their nakedness in view of others.

Now the kilts, as Augustine said, was worn while such people practiced probably because it helps them to go nude and reveal their privates easily. It is just like when one is taking bath and needs to take something from without the bathroom, he doesn't have to put on all his clothes back on. He'd just wrap his towel round his waist, go get what he wants to get, and return to the bathroom. That is how the kilts was for people who practiced their diabolical arts naked. In the movie Brave Heart, which I happened to watch some parts while I was a boy, the Celts commanded by William Wallace raised up their kilts revealing their nakedness to the English soldiers, though in the movie they at least had something under the kilts, but I believe they did that part of the movie that way not to be outrageously indecent, though it was still grossly indecent even with something under the kilts. Some believe that this was a way of taunting the enemy, but I believe there was more magical purpose to it than taunting. Now imagine how hard it will be to reveal their nakedness had they worn trousers. So I believe, there is nothing holy, convenient, or simply traditional in the kilts. It is most definitely worn for diabolical practices. That is that about the kilts. It would be absurd to think that any true Christian of the past would associate himself with such diabolism and shamelessness.

In the book “The Evolution of Fashion,” the writer, Florence Mary Gardiner, wrote, “The author of an anonymous work called the “Eulogium,” of this date [1377 - 1399], says:—“The commoners were besotted in excess of apparel. Some in wide surcoats reaching to their loins, some in a garment reaching to their heels, closed before and sticking out at the sides, so that at the back they make men seem like women, and this they call by the ridiculous name gowne. Their hoods are little, and tied under the chins. Their lirri-pipes (tippets) pass round the neck, and hanging down before, reach to the heels.” Even by then gowns have been a thing associated with women. He said they make men look like women from the back, meaning if you didn't see their facial features and the absence of a woman's breasts, you'd think it was a woman you're looking

at. And such a fashion by men was met with the author's ridicule probably because it was not a norm, or not considered right for men to dress this way, but their excesses had led them to it. And this was as far back as between 1377 to 1399.

Christian Dressing In Recent Years

"There is a generation that curseth their father, and doth not bless their mother. There is a generation that are pure in their own eyes, and yet is not washed from their filthiness."

(Proverbs 30:11 - 12)

About Christians in recent years we have ample account of dressing in Christian societies, both of text, arts, pictures, and even videos. Now, unlike arts and paintings, photographs and videos are believable, for they are not figments of the artist's imagination, but an actual representation of what is seen in them. So we have so much reliable archives to dwell upon when considering how people dressed in recent past.



Workers Leaving the Lumières
Factory by the Lumières brothers
Source: indiewire.com

As far back as 1895, the Lumi res brothers held the first ever commercial film screening. It was a sequence of about 10 short scenes, including the brothers' first film, "Workers Leaving the Lumi res Factory." I watched this clip and observed how people were dressed. The women were all dressed with long skirts, bonnets, and all. This video reveals much. And when we look as far back as photos and videos present to

us there is one uniform way of dressing in Christian communities which was identical to the dressing pattern of orthodox Jews which I've made mention of.

In my previous book on the Christian Home, I said that much of the arguments promoted by feminists are lies. Also, much of the arguments that encourages women to put on trousers are fraught with lies. One of such lies is that women had to start wearing trousers during the

A woman and a girl in factory before the world wars



Source: blogs.ancestry.com

world wars because they were forced to work in factories for the first time and couldn't do so in skirts. But this videos reveals that as far back as 1895, and even before then, women had been working outdoors, including in factories. As a matter of fact, most of the people who came out of the factory were women. If we were to judge by that, women worked in factories more than men did. And they did this in skirts.

I got this text from the book "Clothing and Health: An Elementary Textbook of Home Making" by Helen Kinney, an old time writer who's date of birth and death I couldn't ascertain, "Have you ever thought that being properly and attractively dressed helps towards achieving success in life? Marjorie's Cousin Ann says she knows that the neat, tidy girls who come to the factory looking for work are more apt to be chosen than those who are careless about their dress." This book was written about the 1910s which was before the world wars. So women working in factories was not anything new as people paint them to be

at the time of the world wars. One may think that the manner of labour in factories of the world wars would require more rigours and complexities than those prior to the wars, but that may not necessarily be the case. When I compare photos of factories during and before the world wars, there's really no much difference. Even photos of women in factories during the wars shows them in skirts making and assembling guns. Let's even assume that it were indeed required of them to wear trousers to do such jobs, what was contrary to norm and peculiar to war time should end with the war. And such events shouldn't shape our mode of dressing. Only the Bible should.

Photos of women in factories during the world wars



Source: library.ccsu.edu

By the way, though I only scanned through the book mentioned above, I think the content of the book is very rich in terms of dressing. I therefore recommend it to women. It is an old book, but its ideas could be adapted to present day conventions by my assumptions. And Helen Kinney wrote many other books that should be a good companion for women. Her books border around home making too.

Now, away from Helen Kinney. I also read an old book titled "Moral Tales," by one Madame Guizot, which I suppose was written about 1852. In it I found a passage which goes as follows,

"AS Madame d'Inville was one day walking along the Boulevard, accompanied by her grandson Eugene, and her granddaughter Melanie, they saw a concourse of people collected, in the form of a circle, around one of those men who perform difficult and perilous feats. He had with him a little girl, dressed partly as a boy and partly as a girl. Her hair was arranged in female fashion, as was the upper part of her dress, but the lower part terminated in trousers."

She gave description of the girl saying she dressed partly as a boy and partly as a girl. Because the upper part of her dress was feminine but like a boy because it terminated in trousers. Even such a dressing was not considered female trousers on account of its having the upper parts looking like a female dress. Today however people want us to believe we have men's trousers and women's trousers just because it is shaped to fit the body shape of a woman. Of course if you have to make a type of dressing for a person of the opposite sex for which the clothes were meant, though it does not pertain to them, it surely has to be according to their body shape. So making clothes according to the shape of a particular gender is not what makes it to pertain to them. If a brassiere is designed to seat comfortably on the relatively flat chest of a man, does that make such brassiere to pertain to men so much that we can say to a woman, "no you shouldn't buy this, that's a man's brassiere"? Of course no. So people need a better reason to say a type of trouser is women's trouser other than that it is fashioned for a woman's body shape.

Also, women have been agitating to wear trousers long before the world wars which have been refused and even criminalised. There were laws that prohibited women from appearing in public with trousers calling it a form of disguise. This is because, as it is well known, western laws were largely influenced by Judaic laws (i.e. holy scriptures). These laws were in Christian communities (not Muslim or Hindu communities, etc.), and were put in place on account of Deuteronomy 22:5. They believed the Bible and so made these laws. For this reason, any agitation against it was an agitation against the scripture upon which the law was founded. As Hilary of Poitiers

(315-367) wrote, “what it is godly to maintain it must be godless to dispute.” All the actions against this command are all acts of godlessness. The world wars therefore only made them have an opportunity and meagre excuses (not even reasons) to put on trousers and make the tradition widespread. And though they had ample excuses, yet it does not justify it, for it is still the same form of rebellion against God's word.

Let women think wisely. So far, they are the ones spearheading the diabolical movement of separating church from state. They're the ones spearheading, by slow degrees, why we can't make righteous laws founded upon the righteous precepts of God's word. Their rebellion in dressing opened the floodgates of all other forms of rebellion against godly laws and desacralisation of governing laws, and having their way was the preceding cause of pursuing, passing and enacting all other satanic laws that later followed. Laws such as abortion, gay rights, etc. They are! And they shall give account of these bad actions which their unbridled fancies are leading them to take against church, country, and God. I believe there is still time to repent and repair this damage. And that time is now.

It is not until much recently that, through rebellion against standing laws and radicalism which we've spoken about earlier, that women started wearing trousers. It is noteworthy that when women first started wearing trousers, they wore it with a full consciousness that it pertains to men. But because it drew criticisms the need arose to defend it and stop the mouth of critics, therefore much of the arguments we have today were drawn up, of which we know that they're mostly nonsense.

What pertains to men and what pertains to women was not an issue in years of not many decades past. It was a firm belief without doubt or debate that trousers pertains to men and skirts and gowns to women. So, in a case where the Bible says that a woman should not put on what pertains to men and that men should not put on what pertains to women, it would have been easily understood that women should not

wear trousers and men should not wear skirts or gowns. But with radical change in dressing comes a problem.

Hillary Clinton was the first woman to wear trousers in an official U.S. First Lady portrait. She became the U.S. First Lady in 1993 and it is in the same year that women were allowed for the first time to put on trousers on the floor of the US Senate. It is not hard to see by this that she, with her lofty position, brought an end to that pious law. They may have put an end to it for the purpose of not being an affront to a person as highly positioned as the First Lady of the country. Any girl now who wears trousers in disobedience to laws prohibiting it would simply say "I'm just dressing like our First Lady."

That is a fools way of using power and influence. When she wore it, Christians (except devout ones) didn't seem to see it as a part and a major advancement of a Devilish scheme. But much later, shortly before she launched her 2016 presidential campaign, she said, and I quote, "deep-seated cultural codes, religious beliefs and structural biases have to be changed." In the cause of writing this book, I had to go back to watch that speech to hear her for myself. In this speech, amongst a host of nonsense she said, she jumbled up cultural codes and religious belief together with structural biases and called for these to be changed, both in the U.S. and in far away countries. In essence she meant Christians, world over, would have to put aside their Biblical beliefs. She maintained this through her campaigns and the presidential debates, and was certainly going to pursue it with all her might if she had become the president of the US. Is it not glaring that changing religious beliefs and moral cultural codes was her main goal all from the start that made her wear trousers in the first place? She lost that election to the joy of the Christians who didn't want to put aside their Biblical beliefs, but she had been successful all the same and all the while. Christian women, world over, much before she made that statement had put aside their Biblical beliefs in choosing to wear what does not pertain to their sex.

Finally, it is written, "The wise in heart will receive commandments: but a prating fool shall fall." (Proverbs 10:8). It is plain that the movement that saw women beginning to wear trousers as a norm came about by rejection of God's commandment not by enlightenment. This is very contrary to the way of the wise. For it is written that the wise will receive commandments. We cannot pretend to be ignorant of the fact that this practice came about by rejection of God's commandments, and by this pretence continue in it as if it were not in rebellion. As many as continue in this, or support it, or refuse to frown at it, are a part of the open rebellion (Proverbs 17:11). Let us repent and seek a total reform.

Benefits Of Wearing Skirts For Women

"Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?"
(Malachi 3:14)

So let us now see if there are benefits in women wearing skirts, and see if we could conclude, even without reference to history, if or not trousers pertain to women. Remember pertain means "appropriate for" or "belonging to."

I believe that skirts would have been far more convenient for women and their duties and so must we also allow this inform our thoughts on how people of the past dressed. It is plausible that trousers couldn't have been a convenient wear for women and so couldn't have been prevalent amongst women. When we look at the benefits of wearing skirts over trousers, it shall not only inform us of what is appropriate for women but also what women likely wore in the past. It would be better to rely on such assumption than on arts and movies.

The major benefit of women wearing skirts, gowns, etc., is one I probably have mentioned a number of times: gender distinction.

Women ought not to look like men in any way. This is for their glory and not their intimidation as feminist like to make it seem. But as I've said in my previous book, "THE INSTITUTIONS OF THE CHRISTIAN HOME," feminists ought to be ignored.

I read on irenekot.com that women who wear skirts have no problem with a woman's health. While I know little or nothing about women's health, I believe that the natural health issues of women are different from those of men. The unnatural ones such as health issues based on nutrition, exercise or the lack of it, sleeping habits, etc. may be the same, but the natural ones are different. And for those natural ones skirts are better for women than trousers according to many sources.

I have read from a number of sources that skirts and loose dresses are best for a woman during her period. I believe this is one of the major health benefits it offers. I tried to get feedback from women of our time about this, but sincerity is not to be expected from women of our time on such matters. They know what you want to say and so will not give you an accurate answer to enable you prove your point. But I asked two of my male friends who I knew had more courage than myself to ask their female friends to give their opinions on whether or not it were true that skirts and loose clothes were good for women during their period, and as expected they all (except one) said that it doesn't matter whether one wears skirt or loose dresses. Below are their responses copied from our WhatsApp conversation.

Person 1: *"I asked four girls about it and three said they prefer trousers while one said she prefers gown. Also, things have been build to better fit the trouser than gown or skirt. Especially the pad they wear. The trouser holds it more in place."*

Person 2: *"Anything can be worn so long as you are cautious n also the color of what u r wearing shouldn't be too bright such that it will be visible when you r stained."*

But a statement attributed to one Imani Randolph goes thus, "I tend to wear loose dresses or slip skirts when I'm on my period for two reasons: 1) They're very freeing, thus don't contribute any pressure and worsen my cramps. 2) They give me the opportunity to add a layer of defense (spandex shorts) between my underwear and my outfit, which makes me less fearful on my heavy flow days." I'd accept this to be true rather than those other ones. First she gave the effect of her choice unlike the others who obviously are just being evasive. She says they are very freeing, thus don't contribute to any pressure and worsen her cramps. I had presented these effects in my question, but none gave an answer to it. Rather they just avoided it and say whatsoever they liked. Secondly, the person claimed that trousers were better because they hold in place the pad they wear in their period, but I believe spandex shorts could hold it as well as any trouser. But while the trouser is long to the ankle, the spandex shorts serves that specific purpose.

Today, women have drugs with which to relieve the pains and cramps they feel during their periods. So the need to avoid trousers during their periods may not be as necessary any more. But because these are artificial remedies, we can't assume that such way of dressing would have been widespread in women of the past, for they must have avoided putting on such clothes to prevent worsening their cramps and other discomfort that comes with it. Apart from that, trousers, especially tight ones, have been proven to be harmful to women during their pregnancy. It puts them at risk of what is called meralgia paresthetica. So neither can we say, based on health issues, that trousers pertain to women.

A friend also said we can't use this to judge women's dress generally. That is we shouldn't judge what is appropriate for them on other days by what is convenient only during their periods. But if women avoid dressing certain ways only during their periods, it would reveal too much of what should be personal whenever they dress in ways that is convenient for a woman during their period. Because by this everyone would know that she's dressing that way probably because she's in her period. So it is best to dress in what is suitable for all seasons.

Skirts are also womanish to the eyes and makes a woman look graceful. It is my thinking that if skirts and dresses make women graceful, then trousers make them look dis... Anyways, I'll leave that to you to decide.

Some also say that women wear trousers because there are things that they can't do without wearing trousers, for example climbing ladders, or other things that needs be climbed as that would reveal their nakedness. But what sought of things do women climb, if dressed properly, that would reveal their nakedness? I bet only ladders outdoors especially because of the wind which is occasional, climbing the roof or a tree to pluck fruits. These things that not even men would do on a normal day (except climbing ladders). I as a man can't remember even a day (of my 30 years in this world) having the need to climb a ladder, and I'm certain I've never been on a roof before. Not even children with all their energy climb trees often. To climb a stool indoors, if wearing a decent skirt can't reveal a woman's nakedness in any way. Then why should grown up women be encouraged to wear trousers because that there may be a need to climb or pluck a fruit from a tree. Very strange.

People argue that trousers cover the body better than skirts. It may cover in some way but not as much as skirts and gowns when it comes to covering the body shape. Let me share an instance of how people claim trousers cover the body better than skirts or gowns. I once was told of a woman who vowed never to wear skirts because one day, while she still wore skirts, she sat at her desk and someone stooped down to look between her legs. She said that for this reason she will never ever wear skirts again. This she said thinking it would be seen as an act of piety. But it is obvious that she was wearing a short skirt. Now, as we have said, what is moral is that a woman wears skirts that is well below the knee and free from the body. This woman, having erred from this form of morality, in complete disregard for piety, now seeks to take a further step into perdition in the name of piety. When someone is going into perdition like a mule with a blinker they'd never see the way

back but only the way forward into perdition. It is from one error to another. So this woman's reason is no reason and such cannot be an excuse for women to put on trousers.

In all, if women keep themselves in what is suitable to their nature, they won't have the need to put on trousers.

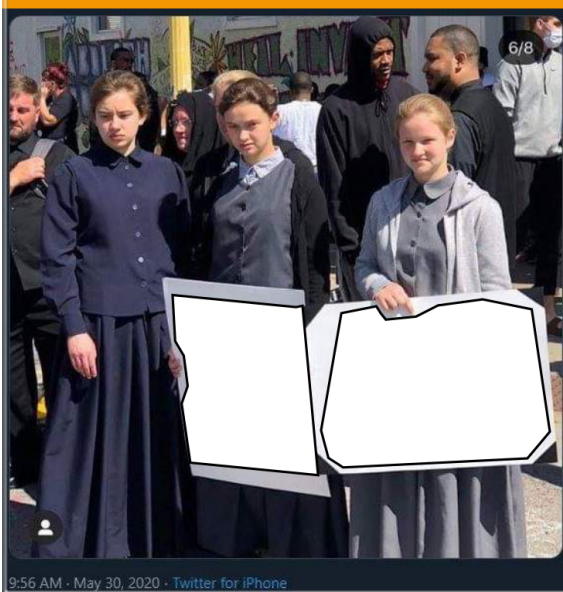
The Silhouette Test

"And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself."

(1 Samuel 28:14)

Now let me talk a little about the cover design of my book. Like some of my other books, the concept of the cover design of this book came by revelation. Before I worked on the cover design I had seen a photo of some Amish Christian girls and I liked their dressing. I liked it so much that I sent their photo to a friend of mine and jokingly said, "I will rest in peace if when I die Christian ladies dress this way. If they don't, I mean if they don't... I will still rest in peace, that's their problem." So when I started thinking of the cover design of this book, the dressing of the Amish Christians naturally came to mind, and I made a design first having an artwork of an Amish family going to church. But when I prayed to ask God on what he thought about it and if he had a contrary opinion to what I've designed already. And he revealed this concept to me in my spirit. I didn't really know the message behind the concept until I have written for a long time after that, then I got to realise why this design carries with it a profound message. And as usual all of such revelations fill me with surprise and comes with a message which was not originally known not to mention being a part of the book.

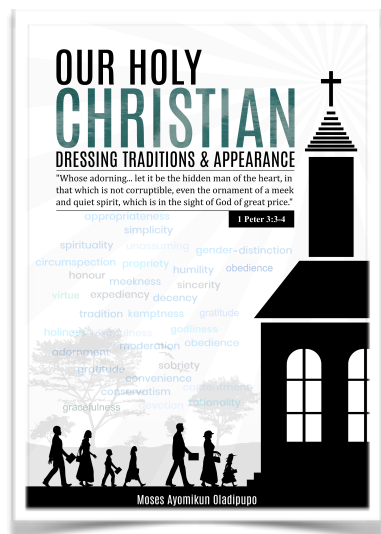
Photo of Amish girls I shared (Covered the sign because it is not my relevant here and could as well have been fake.)



If you were to look at the cover of this book, you'd see people heading to church. All we can see is their silhouette. Can you spot how many males and how many females are there? Count and see. Also tell how hard it is to identify them. I asked a friend to tell me how many males and females he saw and it took him just seconds to give me a response. Obviously the time he took was just to count and not in struggling to identify their gender. Now one major rule to be able to determine if people are

cross dressing is to look at

their silhouette. When you look at the upper body alone, either from the side, front or back, can you easily tell (independent of body features) which gender you're looking at? And when you look at the lower body alone, either from the side, front or back, can you easily tell (independent of body features) which gender you're looking at? The answers to this question would help determine if or not a way of dressing is cross dressing. Remember, it has to be easily and independent of body features. If women wore trousers and men wore kilts, for example, you can't be able to tell their



gender by their silhouette and looking at them in parts.

A friend said that he believes that it doesn't really matter what men and women wear, that they could be distinguished by the colours of their dressing alone. Let's say males wear blue, black, green, etc., while females wear pink, yellow, purple, etc. Now this brings with it a world of confusion. It were simpler and better if males just wore trousers of whatever colour and shape and women wore skirts and gowns of whatever colour and shape. Following this advice of distinction in dressing by colour we would have men wearing black brassieres under their clothes too. Black brassieres would be men's brassieres, while pink ones would be for women. But as I said, even from the silhouette (of which colours are not visible), from which ever direction a person is looked at, and whatever part of the body that is seen in isolation, the gender of that person should be able to be easily and clearly determined. Without seeing him Saul was able to recognise Samuel just by the description of his form (1 Samuel 28:14), not by the colour of his mantle.

Some may say again that given the shape of women, they cannot be mistaken for men. But there are women that I consider ill favoured. When you see them, you can't tell at all if it is a woman you're looking at or a man. These days some men have long hair like women too, which we've spoken against, you'd just think that it is another one of such guys. I've seen such a number of times. Also, I've seen a lady, closely, wearing this type of swimming cap and I thought it was a man. She was walking with an elderly woman in my front with their backs towards me, and because her hair was completely concealed in that cap, I thought first that it was a woman, then upon close examination, I concluded it was a man I was looking at. But upon further examination, I realised it wasn't a man. As a matter of fact I couldn't determine in any way without doubt if she was a man or a woman. That's a whole lot of confusion. From a distance, and even if it were by her silhouette, I could have known if she were a woman had she put on skirts. But though I saw the side and features of her face as she turned to talk to the woman by her, I could not tell with certainty if or not she

was a woman. So her face, her form or shape, her motion, and all other things could not help determine if or not she was a woman, even under close examination. So the shape of a person according to their gender can't help distinguish their sex easily at all times.

While the idea of what pertains to men and women has the potential to be controversial we must run whatever our judgment is through this test. Of course it wouldn't have been controversial if we had just continued in the wise path of Christians of bygone years, that is that women wear skirts and gowns, while men wear trousers, etc., we shouldn't have had any controversy for such pattern of dressing is in agreement to both scriptures and reason. Scriptures, not because scriptures mentions skirts or trousers for women or men, but because this way of dressing puts a complete unmistakable distinction between the genders. And this distinction is clearly stated to be very important to God. So I see that as a perfect way of dressing to be followed in all Christian communities round the world. If in the past people may dressed differently, I believe by slow reforms, it terminated in the perfect mode of dressing of Christians in recent past. We ought not to shift from it for any reason.

Safe Inferences

"It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying, Shall mortal man be more just than God? shall a man be more pure than his maker."

(Job 4:16 - 17)

First inference is this: seeing that the Bible did not specify exactly what pertains to women and what pertains to men, it means we may not be able to have hard and fast rules on the issue. However, reason and expediency teaches us that it is good that we maintain that men ought to wear trousers and women ought to wear skirts, gowns, etc. I believe that nothing better distinguishes the sexes than that mode of

distinction in dressing. Since we know for sure that men wore trousers in Bible days, we can safely assume that the holy women didn't.

Second is this: because we have no really concrete proof, based on history and Biblical text, that trousers pertain only to men, who knows if holy women wore it too. But seeing the cloud of doubt and lack of concrete proof we have on the matter, we are to choose between two people. We have to choose between the ignorant and rebellious fools of today and the pious and knowledgeable men and women of bygone years. Remember that putting on of trousers by women came about by a radical and rebellious break away from norms. Where we have no concrete proofs, it is better to live by the examples of holy men than ignorant people who don't even know their left from their right and argue with wrong facts drawn out from sources as unreliable as movies. The mode of dressing of many centuries of consistency in belief concerning dressing, characterised by great reforms, revivals, piety, godliness, manifestation of God's power, wondrous societal reforms, etc. should be considered more reliable to abide by than the recent few years of not up to many decades characterised by compromise, deception, apostasy, moral decay, schism, all forms of wickedness, etc.

The lives of Christians whose convictions were that women wear skirts and gowns only, while men wore trousers only were holier, purer, more fervent and zealous, more powerful, more effective, more marked by the fruit and gifts of the Holy Ghost. Reason would have guided us to choose their way seeing we are more in between two doubtful cases. Right now we are choosing the worse of the two doubtful positions. I on my part prefer this view on trousers, skirts, and gowns mainly based on the fact that I love the Christianity I grew up in as a boy where people dressed this way and hold such views than the Christianity of today, and have my conviction firm because it is in complete harmony with scriptures. I love the piety, devotion, zeal, purity, holiness, love, sincerity, and other numerous virtue of the Christians of those times. Such virtues can almost not be seen at all today. And most people who have such virtue even today still hold the values of the Christians of the past regarding dressing also. I trust the opinions of these pious

ones more than the opinions of the impious ones around today. For this reason, though I present it as the most controversial of all Christian dressing issues, yet is it not controversial with me. For me, I strongly hold this view with no doubt that it is the view that all the church, world over, ought to hold.

Apart from what we see written in scriptures and the scanty historical texts we have in respect to dressing of the past of pre-photographic times, we've seen other things pertaining to the issues of cross dressing and how the mode of dressing of today fails the silhouette test. We've seen the health issues bordering around women wearing trousers. All these all unanimously inform us, with complete concord, that trousers pertains to men and dresses, gowns, skirts, etc. pertain to women.

I pray that God will help us in judging right in matters of what pertains to each gender in Jesus' name. Amen.

Prayer: *Dear Lord and Father, we believe that in your word you were not speaking into the air, rather you gave us wholesome commands to guide our way of life. Inasmuch as we have controversies today as to what you mean, we pray that you intervene and teach us by your own self what it is you mean in giving these commands. And when we know this give us the heart to hold and keep this command to the letter. This we pray in Jesus' name. Amen.*

CHAPTER 10: THE VERY FUNNY ALLEGORY ABOUT THE CHRISTIAN CHURCH

*"A little leaven leaveneth the whole lump."
(Galatians 5:9)*

To conclude on this section, let me share my article titled, "THE VERY FUNNY ALLEGORY ABOUT THE CHRISTIAN CHURCH," which I published in 2014. It goes as follows:

One day, a man borrowed a fry pan to fry something, let's say chips. He hurriedly used it, washed it, and returned it to the owner immediately without any delay. When he returned it he put a very little insignificant looking dish in the fry pan. The owner of the fry pan asked "what is this for?" His response was, "The dish? O, as I was using your fry pan it gave birth so I thought I should return it with its child." Seeing it as an expression of appreciation, the owner said "O, thanks a lot." Saying this he took both the fry pan and the dish.

After a while the borrower came again and borrowed the fry pan. This time he didn't return it early, in fact he didn't return it at all. When the owner was anticipating the return of his fry pan, he waited for five full months and as the fry pan was not returned, he lost his patience. He went to the borrower and angrily demanded for his fry pan but the borrower said "what fry pan?" "The one you borrowed from me the other day, have you forgotten?" retorted the owner. "O, that fry pan! I had forgotten. You see, as I was using the fry pan, it died."

This little looking issue resulted in a very big quarrel that was so hard to settle though the whole village where it happened got involved. Why? The owner accepted the profit of the stupid fable and now it was time to bear the loss of it he became angry and started to appeal to

reason that such a thing couldn't have occurred. If he knew this, then why did he accept the dish? Though he was right in his stance against the stupid fable, his acceptance of the insignificant looking dish made it a bit tricky to settle the dispute. This is a very funny story, and I haven't stopped laughing since I heard it. Funny, but it explains the unholy romance of the church with the world most acutely.

The traditions and ways of life of the world were pressing the church to accept them, the church resisted for a while and later saw it as harmless to compromise her stance. Women never wore trousers keeping to the commandment, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God." (Deuteronomy 22:5). An abomination is what the Bible declares any woman who puts on trousers and any man who dresses like a female, for example wearing of kilts by men, to be. The church had snubbed this commandment in recent years, shunning reason, scriptures, human dignity, instructions, and the way of life of the saints in bygone years. It meant nothing to us for the church judged by sight and not by righteous judgment (John 7:24) not minding that God had declared that any body who acts this way is an abomination to him.

Now the world is also demanding homosexuality and everybody is crying, "ABOMINATION!" because the Bible says "Thou shalt not lie with mankind, as with womankind: it is abomination." (Leviticus 18:22). Just as the evil in dressing like the opposite sex this too is to God an abomination. If in the appeal for women to dress like men and men like women we snubbed the injunction that says such is an abomination, why appeal to it now? We snubbed reason, scriptures, human dignity, instructions, and the way of life of the saints in bygone years, and now we wish to appeal to them. Why the double standards? The church by virtue of her acceptance of things contrary to scriptures do not have a good stand point to withstand the evil of the present times. If we must be able to resist this evil as Christians and as a

church we must shun and reject all unbiblical ways of life and mode of dressing which includes:

- ◆ Wearing of trousers by women and wearing of feminine dresses by men or unisex clothes by both
- ◆ Not covering of the hair by women during worship/prayer or in church or covering of the head by men, whether it is the skull cap of the pope or the hat of a cowboy, for the Lord says "my house shall be called a house of prayer."
- ◆ All forms of artificiality whether it be make up, artificial hair, artificial nails, or jewelries, which are an expression of ingratitude to God.
- ◆ Women speaking or even asking questions in church.
- ◆ And any other thing contrary to scriptures. Let us make a concerted effort in this regard to find out things that may displease God and amend our ways.

If we don't act on these things, all our protest against homosexuality or abortion, or anything else will be as meaningless as the cry of a fowl. We don't stand a chance against the evil of the present time if we don't amend our ways immediately while it's still funny. Remember "A little leaven leaveneth the whole lump." (Galatians 5:9)

May the good Lord help us to live lives pleasing to him and to be good soldiers for him, denying ourselves of anything that will have a negative effect on our warfare. Amen.

***Prayer:** Dear Lord, as we bring this section to a close, please stamp in our hearts all what you want us to know and hold according to your word. Keep us from abominations. This we ask in Jesus' name. Amen.*

Section 3:

OTHER RULES ON

CHRISTIAN

DRESSING AND

APPEARANCE

CHAPTER 11: CONTENTMENT AND TRUTHFULNESS IN APPEARANCE

*"But godliness with contentment is great gain."
(1 Timothy 6:6)*

Now I'd like to talk about contentment and how it relates to our appearance as Christians. Contentment is a state of being happy and satisfied with one's state. This happiness is not reliant on the state, rather it is based on the satisfaction that one has with it. Such satisfaction is opposed to greed and covetousness, and for this reason, contentment is a great virtue that can solve most of life's problems and the absence of it can create all possible problems. When one is in the care of God, as all of creation is, the state of contentment is the wisest state to be in.

The Bible tells us that, "But godliness with contentment is great gain." (1 Timothy 6:6). It also says, "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." (Hebrews 13:5). This virtue is much talked about in the New Testament and seeing this is so, it ought to also reflect in our appearance.

Truthfulness is also a very great virtue and is the fact of being true. So great is this virtue that even Christ calls himself "the truth." (John 14:6). And since it is possible, truthfulness should also reflect in our appearance.

Both contentment and truthfulness are broad topics to talk about, but I shall only speak on them on how it relates to our dressing and appearance.

God's Perfection In Our Creation

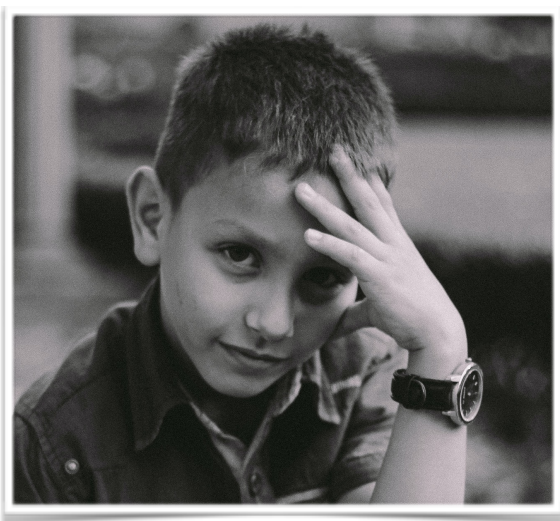
"And God saw every thing that he had made, and, behold, it was very good..."

(Genesis 1:31)

"... He hath done all things well..."

(Mark 7:37)

I had said that when in God's care, a state of contentment is the wisest state to be in. Why? Because he is a wise and powerful God. And for this reason all he does is perfect. He is not most wise only to be limited by power. He is not Almighty only to be limited by wisdom. He's perfect in all things and his perfection can be seen in all of creation.



One would just need to look around and he would realise that all the things that God made are perfect. When you look at the face of a man for example. You would see how protected the eyes are by nature. The brow, the lashes, and the eyelids all protect the eyes from harmful substances around. Apart from these protections, the way God made the head of a human being is such that the regions around the eyes are usually shaded. This is

because the head is shaped in a way that protects the eyes from excess light. All this by nature with most people living their entire lives without even knowing that their eyes need such protection. Not only

are our body parts meant for protection, they also beautify. God has made them to make us beautiful like a parent does when dressing up a child they love so much. What of the hair in the nostrils that filter out dust. Do we talk about the hand and the thumb which some call a miracle? Or of the feet? A close observation at our body shows not only God's perfection but also his love and care. And the whole of nature shows this too. Seed time and harvest time, hot and cold seasons, the ecosystem, our provisions, male and female, all things speak of God's wondrous perfection, love and care.

All through the creation and after the creation, the creator kept examining all that his hands made and every time he did that it is written in scriptures saying something of this nature, "and God saw that it was good." And after all the creation process, it is written, "And God saw every thing that he had made, and, behold, it was very good..." (Genesis 1:31). And all who with a sincere heart observe all that he has done would always admit the same thing that it is very good. In fact it is too good to be true, yet it is true. Truly "he hath done all things well," (Mark 7:37).

Making Up And Artificiality

"Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?"

(Isaiah 29:16)

Now, it is on the grounds of contentment, truthfulness, and God's perfection that I'd like to talk about making up and artificiality. It is true that we don't have clear commands concerning making up and using artificial things to alter our appearance, but when we look at these things in the light of contentment, truthfulness, and God's perfection, it is easy to know whether these things were right or wrong.

On the grounds of contentment, to alter or seek to alter one's appearance is a sign of lack of contentment. You're not satisfied with who you are. You're not happy to be who you are. This is not a Christian virtue and this is not a mere lack of contentment caused by not having something material. This is a lack of contentment about your very being. This can only be caused by impaired reasoning. No proper reasoning can make us lack contentment in ourselves. Of course it is common for all humans to see something in others that they'd like in themselves, but because it is common doesn't make it any less a result of impaired reasoning.

It is worth noting that people who lack contentment can't be satisfied in themselves. This lack of contentment is evident when you glance at the trend of makeup and artificiality. Speaking from the evolution of makeup from my immediate environment, first makeup was just as mild as lip gloss. Now lip gloss is not good in itself for it is indeed an alteration still. But it is rather mild. Then later on, lipstick with obvious colour alteration on the lips. Then putting on fake lashes. I saw a lady with lashes so fake that it looked like she glued a black toothbrush to the top of her eyelids. Then from putting on fake lashes they went to shaving the brow to paint a fake brow in its place. I saw a music video in which the woman singing shaved her brow and repainted another one as high as her forehead. As she was singing this passionate song about people suffering or so, I couldn't understand the expressions of her face. The skin upon which her brow had been was moving up and down and getting wrinkled but the brow up was just static like a plastic smile. That was confusion. And the trend goes on and on. I'm not sure I got the order right. Now, in making up I heard they now have what is called foundation. I got shocked when I heard this that makeup is now architectural. If they have foundation today, in no distant time they shall have lintels and later roofings. This is ridiculous. A total waste of time in foolish rigours with absolutely no practical benefits.

Just as people who lack contentment (let's say of money) go into all manner of excesses. Even when they've gotten too much, they seem to

be angry that there's not more to be gotten. So they get money just for the joy of getting. That is how it is with making up. They alter their appearance just for joy of alteration. It doesn't even make them beautiful. Many people who make up in Nigeria now look like shrine prostitutes. They look like those horrible women in scary movies of the past. And despite their horribleness, they seem to still derive satisfaction from looking this way just because they're altered.

I once saw a photo with a conversation that went something like this:

Son: *I'm scared daddy.*

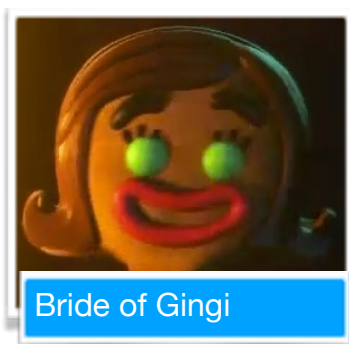
Dad: *What are you scared of?*

Son: *I'm scared of zombies.*

Dad: *Come on, zombies are not real creatures. They are just humans with makeup, that's all.*

Son: *Like mummy?*

Dad: *Yes, like mummy.*



They do have a lot in common with zombies. Not only do they both use makeup, they both scare people and they both look less human. Some look like mannequins. Others use lipstick that is so distinct from their skin and natural lips' colour that they look like bride of Gingi, the wife of the ginger bread man in Shrek. Some use so much makeup that it would seem they had just finished drinking blood from the Devil's cup. Worse still is when they've got big lips whose tremendous size should have rather gone unnoticed had they not marked it out with

lipsticks. Some put on red lipstick that don't go with their skin tone. They then look like clowns. Yet their leaving their houses looking like this shows how satisfied they're looking this way. It were understandable if a sumptuous food would tempt a little child to steal, but it would be shocking to see him tempted to steal onion peels from the trash. The same way it would be understandable if women were tempted to do things that indeed made them more beautiful. But to see them tempted to look like zombies, clowns or brides of gingi is rather shocking.

Apart from this, they think that makeup is a magical practice with which you could turn a wood into diamond and a rat into a peacock. You'd see someone who's looking sick, maybe she just gave birth or something, and, if looking stunning was all that important, should have avoided posting photos altogether, but they'd just put on a red lipstick, sprinkle powder on their face, fail to rub it properly to achieve a balance, and with a dry smile and faint eyes take a "stunning" photo and post it on Facebook to hurt our eyes.

There is a world of absurdities in making up and artificiality. I wrote in my previous book on the Christian home that Christian women ought to seek praise the way God ordained it for them to have praise. We have pointed out that the Bible calls dressing modestly an adornment. And if we desire to be more pleasing to the eye, it only requires us to take care of those things God has used to beautify us. Such care is what we call kemptness which we shall talk about in the next chapter. This is how to make one's self truly beautiful. It is also written, "For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands." (1 Peter 3:5). Living according to the wisdom of the Bible, and honouring God's gifts to us, by means of taking good care of them, is the way to be beautiful. Not by using artificial means.

It is written, "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion." (Proverbs 11:22). As beautiful as a jewel is, it becomes disgusting when in a swine's snout, the same way it is when a woman lacks discretion though she be naturally beautiful. A jewel in the snout of a pig doesn't make the pig beautiful. So also the beauty of a woman who lacks discretion does not make her truly beautiful even when she is so naturally. So, rather than use lip gloss to make the lips to shine, why not rather go after wisdom, for it is written, "a man's wisdom maketh his face to shine, and the boldness of his face shall be changed." (Ecclesiastes 8:1). I've seen some really beautiful ladies that on looking at them there's no feature of their bodies that is really outstanding, but they are sublimely beautiful, and this is simply because of the wisdom that can be clearly seen in their faces. The wisdom that informs the gentle and sensible expressions of their faces, their decorum, their words, the gracefulness of their posture and movements, etc. These make them truly beautiful. But fools that know nothing about decorum would put makeup on their faces, put on fake hair, fake nails, fake brows, fake lashes, fake lip colours, and what have you, only to go out in the streets and make the

whole street resound with their wild laughter, talk disrespectfully to people with a foolish pride, etc. Makeup and artificiality don't make people more beautiful. Wisdom does.

Apart from making up and artificiality being a show of lack of contentment, it is also an expression of disregard towards God's perfection and ingratitude for his goodness. It is meant for what the name suggests: make up. What do you make up for? You make up for mistakes, misdeeds, inadequacies, or failures. Make ups are remedial things when the original fails to achieve its purpose. But what are ladies making up for in their use of artificiality? Their looks. Meaning they suppose that there are mistakes, inadequacies, and failures in the formation of their looks. But who formed them? Are they their own makers? So it is not their own mistakes that they are supposedly making up for but the mistake of their very Maker. The very Almighty. How depraved is that mind that should impute mistakes, inadequacies, and failures to its Maker, and imperfections to the work of his hands.

To be seeking to improve on that which is perfect is to disregard or fail to recognise its perfection. For if it is perfect and seen as such why then would one seek to improve upon that which is dimmed perfect? If one knew it was perfect, one would only rejoice in the perfection and not tamper with it. By that action of tampering and altering one's body features, one declares that that which is perfect is not perfect. And that has in it a sense of mockery to the maker of that which is perfect. For what the perfect Creator made perfect, the creation wants to improve upon, and this means the creation knows better than the Creator. This is to charge God to be a Creator that lacks understanding, for though he claims to be perfect, yet it seems he has little clue of what perfection means and our makeup artists apparently know. But hear what the Bible says to people with such foolish notions. "Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?" (Isaiah 29:16). But this is just what people who make up and use artificial things say to God.

But this blindness that prevents people from seeing God's perfection in their bodies is a strange blindness. And the foolishness that charges God with ignorance is a great folly. And upon such God has poured his just judgment. For just as it is written, "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which

are not convenient." (Romans 1:28), God has given them over to a reprobate mind to turn their bodies into unseemly things. Some to be like clowns, some like zombies, some like shrine prostitutes, others (though dressed) make their nakedness appear before all by the skimpiness of their dress, and by other show of foolishness have brought upon their own heads the mockery they sought to mock God their maker with. Is it not written, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Galatians 6:7)? In all their foolish arts God is not mocked, rather they have reaped the very mockery they sought to heap upon God and his perfection.

In his sublime and deeply meaningful song, Herbert Kynaston, in the book "Occasional Hymns" (1862), wrote:

*"O, enter then the Temple, when
The Lord still passes in;
The one without was first to doubt,
The blessing last to win.
O cruel! must thy hand be thrust
Thy source of life so near;
Thy Lord assail, hard as the nail,
Unkinder than the spear?...
How should that flesh be probed afresh
Here, in the house of friends?"*

It were understandable for the Romans to pierce the Lord, but why should his own friend seek to probe his flesh afresh? The same way we need to ask why should the same people who call themselves by his own holy name be the ones to seek his mockery. It is bad and terrible beyond grief to see the Romans plait a crown of thorns for our Lord, strike him on the head, and do to him other terrible acts of ridicule, but why should he find more hearts intent on the purpose of ridicule here in the midst of those who bear his name? It is pitiful.

Furthermore makeup and use of artificial things are deceitful. It is a way of presenting the self in a way other than how someone really looks. It is deception for an African to put on a Brazilian hair. It is deception to make the lips redder than it is. It is deception to cover up the blemishes on one's face as if one did not have them. Honesty is all about making things that are to be

seen to appear the way they truly are. So to use makeup or artificial things is to practice deceit.

Making up and using artificial things has its health hazards. I once read, in the book, "Story Lessons on Character-Building (Morals) and Manners" by Lo s Bates, of a young boy who was painted all over during a ceremony, but it didn't take long after being painted this way that he died. This is because our skins has pores in them which are more like tiny noses. We also breathe through these pores. Air gets into the skin and comes out through them. When we get hot it is through these pores that we sweat in order to cool the skin. When these pores get blocked it becomes impossible to respire through the skin. This is just like blocking the nose from breathing. We would suffocate. That was why that poor boy died. The substances used for makeup are capable of blocking the pores on the skin. You've never heard of anyone dying of makeup suffocation because makeup is not used all over the body, but it does have harmful effects on those parts on which it is used on.

I've only talked about blocking skin pores, but there are also other harmful effects it has on the skin. If one is fund of always making up, after a while they won't be able to appear without makeup anymore. The makeup would have given their skins permanent marks. These chemicals are so strong that they need other special chemicals to wash them off the face. I've seen a number of people who look this way. One of my teachers had permanent blackness round her eyes that makes it seem as though she was just boxed in the face by Mike Tyson. So she must makeup every time and everywhere. What a torment. But the harmful effects are more than these.

Making up and using artificial things is also expensive. I therefore liken the life of people who make up to a life of drunkards. Both are lives lived in spending heavily on harmful substances.

So on this grounds that making up and using artificial things is a show of lack of contentment, a mockery on God's perfection, a practice of deceit, a practice harmful to the health, and is a way of unwise spending, it is condemnable as a sin. It is a thing that a Christian should never do to their bodies.

I know we have scanty texts about how women looked or what they wore in Bible days, but as scanty as it is we are told of Jezebel, that wicked woman, that she used makeup. Here is the text, "And when Jehu was come to Jezreel,

Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window." (2 Kings 9:30). So we shall not be far from the truth if we say women who makeup are following the footsteps of their mother Jezebel. You don't have to know the features of your parents' face or try to look like them. You look like them completely unawares. Same way the daughters of Jezebel follow the footsteps of their mother unawares.

I watched an old documentary about Henry Ford (1863-1947) in which I heard some things that I found quite interesting. The narrator said many things by way of presenting the feeling likely to have been in the mind of Henry Ford when he left the village for the city in pursuit of his ambition to make machines which eventually led him to become an automobile manufacturer, and I guess the first. The first thing that struck me was the widespread decency of their time. Of course I expected to see things like that but it struck me all the same. Next was the fact that though it was not a Christian documentary yet it had undertones of deep Christian piety. The narrator said at one time, "You passed the church too, but you knew you were not leaving God behind. He will be with you in the uncertain days that lay ahead." That was beautiful, pious, and richer than most of the best sermons we hear from the pulpit of today's church, though it be not a sermon.

Not long after that the narrator went on to say, "By the time you reached the station you wondered if you were making a mistake. Some people might call you a darn fool for leaving a fine farm and go running off to the city where it was noisy and dirty, and full of pickpockets, and swindlers, and women who painted their faces..." The last part of the last sentence is what my main interest is. In mentioning the unpleasant things that would make one not want to go to the city such as pick pocket, swindlers, is also mentioned "women who painted their faces." To the people of the time when this documentary was made, women who painted their faces were probably taken to be as immoral and unpleasant as swindlers and pickpockets. That judgment is righter than the judgment prevalent on making up of today. Making up, both by those who do it and those who think it is acceptable, does not reflect a sound mind.

To cap this up, here's a story from the book "The English Reformation Of The Sixteenth Century", by William Henry Beckett (1847-1901): ***"In the bygone years, when lady-followers of fashion wore saffron-coloured dresses, powdered their faces with blanchet (fine wheat flour), and thus robed***

and dusted set themselves to make conquests, one of the preachers thus warned his sex against their allurements: ' These women are the devil's mouse-traps; for when a man will bait his mouse-trap he binds thereupon the treacherous cheese, and roasteth it, so that it should smell sweetly, and so entice many a mouse into the trap. Even so do many of these women: they smear themselves with blaunchet, that is the devil's soap; and clothe themselves with yellow clothes, that is the devil's covert; and afterwards they look in the mirror, that is the devil's hiding-place.' Then zealously adds the preacher, 'Now, dear men, for God's love keep yourselves from the devil's mouse-trap.'" This tells us how that makeup has always been frowned by Christians since ages past. Women who do such things are indeed mousetraps of the Devil. And why should any person who considers himself a Christian not frown at what Christians of bygone years frowned at if not because of acute spiritual blindness?

Body Marks

*"Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD."
(Leviticus 19:28)*

Now concerning body marks, all that is written concerning makeup also applies. It is just that body marks is a bit more of a grievous sin than makeup and artificiality. To mark the body, for example tattooing, tribal marks (done in the past in Africa), and other ways of marking the body is not just robbing things over the surface of the skin which can be wiped off, it is a permanent alteration of the body.

The Bible forbids this completely. It says, "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD." (Leviticus 19:28). So let us stay completely away from all forms of makeup, artificiality, and body marks. All forms of alteration and modification of what we are by nature should not be done. They dishonour God. But to take good care of them is to honour him. We shall talk of this art of honouring God in the next chapter.

Summary

*"Fear God, and give glory to him..."
(Revelation 14:7)*

To wrap these all up, let's conclude with a word from A.W. Tozer:



A.W. Tozer (1897-1963)
Source: wikipedia.org

"Another source of burden is artificiality... Artificiality is one curse that will drop away the moment we kneel at Jesus' feet and surrender ourselves to His meekness. Then we will not care what people think of us so long as God is pleased. Then what we are will be everything; what we appear will take its place far down the scale of interest for us. Apart from sin we have nothing of which to be ashamed. Only an evil desire to shine makes us want to appear other than we are.

"The heart of the world is breaking under this load of pride and pretense. There is no release from our burden apart from the meekness of Christ... To men and women everywhere Jesus says, 'Come unto me, and I will give you rest.' The rest He offers is the rest of meekness, the blessed relief which comes when we accept ourselves for

what we are and cease to pretend. It will take some courage at first, but the needed grace will come as we learn that we are sharing this new and easy yoke with the strong Son of God Himself. He calls it "my yoke," and He walks at one end while we walk at the other."

This excerpt is from "The Pursuit of God" by A.W. Tozer. May God help us to kneel at the cross of Christ that this curse of artificiality may drop away from our hearts that we may indeed give him the glory. This I pray in Jesus' name. Amen.

***Prayer:** Dear God and Father, teach us to honour you and not join the band of rebellious fools in seeking to mock you remembering we are told you cannot be mocked. Help as many as are rebellious to repent of their rebellion and foolish mockery, to turn to you the only wise God whose perfection radiates in all your creation. Thank you Father, in Jesus' name I pray. Amen.*

CHAPTER 12: KEMPTNESS

"If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"
(James 2:15 - 16)

"And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked."
(1 Corinthians 12:23 - 24)

Now I shall proceed to talk about kemptness. It is necessary to do so most especially because of the misconception that can easily come with talking against making up and artificiality. The Bible does tell us about the body having its needs and that we need to bestow honour on our bodies. We mustn't, in the name of being natural, deny our bodies these necessary things nor should we fail to bestow honour on the body leaving it dirty, having those parts that are to be trimmed untrimmed (I'm not talking about trimming the corners of the hair which is unnecessary), or the body looking uncared for.

I once made a post speaking against makeup and a woman opposed me with these words, "you won't be able to stand a lady when she comes out natural, the way God made her, because she will be naked, that's how God made her."

I responded with these words, "yes, God made them naked and everyone is born naked, but after the fall of man he made clothes for them by himself. Clothes are essential for a covering (that is even in the eyes of the Almighty) and not for altering God's work. Making up is

altering God's perfect work. A perfect work that can't be improved upon."

Then she went on to say, "clothes are also make-up you know? Even the Vaseline we rub on our body, though all things should be done in modesty."

Then I said, "Clothes and makeup don't have the same definition. Using body cream and makeup come close but there is still a world of difference in them. If we see these things as the same it would mean we should see everything we do regarding our appearances as making up. Combing of the hair to appear kempt is also therefore makeup. However makeup which is the painting of the face and fixing of artificial things is not done to appear kempt but to look in a way other than what we are in truth. This is an expression of lack of contentment and gratitude to God. Not only is it an alteration of God's work, it is deceit."

That was the end of the conversation. So we can see that people could argue that everything about dressing and looking good is makeup and artificiality. This isn't true. Taking bath, brushing the teeth, and cutting the nails are not acts of making up but hygiene. Wearing clothes over our nakedness is not makeup but decency. God made the first clothes and this informs us that it is a part of his perfect will after the fall. Applying cream and oil on the skin is also not makeup but bodily care. Though they come close yet are they far apart. Using oil or cream doesn't alter the appearance. Apart from this it is sometimes essential for health and convenience when the weather is dry. Our bodies are able to provide adequate moisture for itself which is necessary for the health of the skin, but in very dry weather the moisture isn't enough and at such times to oil it or apply cream to it is not to alter our skin. Failure to apply cream may see the skin start breaking or the skin starts to hurt and itch especially when the dry breeze blows against it. Sometimes in such dry weather, the skin starts appearing whitish and this can make it look dirty despite being clean (especially the feet) due to lack of moisture. To look tidy and to avoid

the inconvenience of the weather, it is necessary to use simple cream. All these are not making up nor are they using artificial things but looking kempt and well cared for. If we considered these things as making up or artificiality, then we may as well say eating food by which we live and nourish our bodies is also a form of making up and artificiality. For indeed it has an effect on how we look. We could look fat, moderate or gaunt by what we eat and the quantity of it.

It is God's will that we take good care of our bodies, but it is not his will to alter them. Taking good care of our bodies is not seeking to improve on God's work (thereby mocking him) like making up. But taking good care of our bodies is an expression of deep gratitude (thereby honouring him). It is just like when you buy a bag for someone and you spy him a number of times cleaning it properly and would not allow a spec of dust settle on it. This would show you how much he appreciates the gift. Same way it is an act of gratitude to God to take good care of our bodies and nurture it. This shows how much we appreciate this body given to us by him. But if on the other hand you spy him just dumping the bag around, trampling on it, and that he never even takes it out. You'd feel rather disappointed. This is what it is like not to take care of our bodies. We mustn't in the name of not wanting to makeup or to be natural leave the body uncared for. That would be to show lack of appreciation.

But now consider the fact that you had carefully chosen the right colour, style, and texture of the bag. Then this person tries to change it, giving it to tailors to tear off some parts of it and sew over it because he doesn't like the look of the bag, and while he does this he damages the bag. That would be a mockery of your choice and the taste you considered suitable for him. If you had a reputation of being perfect in choices of colour and style, as our God is well known for his perfection, that would be a reproach to you. This is what making up and using artificial things to alter our body does to the name of our perfect God. So that is the meaning of the different ways we treat our bodies. To use makeup and artificial things is to mock God. On the other hand, to neglect the body and not bestow on it due honour is to show a lack of

appreciation for his precious gift. But to be kempt is to honour him and appreciate his gift.

To these points I've been making concerning artificiality and kemptness agrees Lord Frances Bacon (1561-1626), popularly known as the father of essay writing in English prose, who wrote in his book, "The Advancement of Learning," the following words"



“For cosmetic, it hath parts civil, and parts effeminate: for cleanness of body was ever esteemed to proceed from a due reverence to God, to society, and to ourselves. As for artificial decoration, it is well worthy of the deficiencies which it hath; being neither fine enough to deceive, nor handsome to use, nor wholesome to please.”

These express my thoughts most precisely. Kemptness is due reverence to God, but artificiality is a deception with many deficiencies. But he says it is neither fine enough to deceive, nor handsome to use, nor wholesome to please. But why is it that artificiality does deceive people today. Someone will tell you he saw one beautiful girl, but when he shows you the photo all you see is a human looking like a doll and you wonder what is pleasing about this. Ugly females walk into beauty saloons and come out all transformed, not into beautiful humans, but strange dolls possessing life. Yet you'd see people being deceived. Why? They're not wise. It is written, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." (Proverbs 20:1). In the same way I say, artificiality is not fine enough to deceive, but whosoever is deceived thereby is not wise. In the same vain, it is not handsome to use, but she that believes it is handsome to use is not wise. Also, it is not wholesome to please, but he that is pleased with the fake beauty invented by means of artificiality is not wise. The wise, like Lord Francis Bacon who was a very refined Christian person, don't find artificial beauty fine, handsome, beautiful, nor wholesome. Let us

as Christian people stay away completely from it and refuse to be deceived by it.

A portion of scriptures that speaks of make up goes, "And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life." (Jeremiah 4:30). Now this tells us the mind of God regarding makeup. Please note that all the things mentioned here were designed to make one beautiful, that is why it is written, "in vain shalt thou make thyself fair..." But despite that this was a design to make one beautiful, what did God say about making up in particular? He says, "thou rentest thy face with painting..." That which was designed for beauty was, in the eyes of God, a renting of the face. We can see that the view of Lord Francis Bacon is in absolute consonance with God's own view. For these things, being deficient, are not "fine enough to deceive, nor handsome to use, nor wholesome to please," but are a renting of the body.

I believe that artificiality also makes people become less kempt in truth. This is because they can hide their unkemptness behind their artificial stuff. I once sat behind a girl in a bus who had attachment on. Then she suddenly started itching her head and in the process the fake hair parted one part from the other revealing her true hair. While the fake hair was looking kempt, shiny, and all, her real hair was looking like a wreckage. True kemptness would make one truly beautiful, but unkemptness can be covered up in artificiality. You could just leave your hair uncatered for then put on attachment, or wig, or just fix something to hide it. The true you is untidy, unkempt and spiteful, but here you are presenting yourself to the world as something other than what you really are. That, my brothers and sisters is a fake life. That is not telling a lie, that is living a lie. Let as many as are guilty of this repent.

We must therefore note that what the Bible says is, "In like manner also, that women adorn themselves..." (1 Timothy 2:9). So we must, in

due reverence to God, society, and ourselves, adorn ourselves. The only thing is that it should be done in meekness, sincerity, modesty. For this reason it is good practice to do all we can to appear kempt and good looking. I almost used the word "attractive" but that is a wrong word for what I have in mind. We mustn't dress to attract attention, but we must dress to look good, sensible, and respectable. Let anyone who sees you be conscious that you do give your looks a careful and good consideration and that each item of clothing you put on are carefully and sensibly selected. I also recommend here again the book "Clothing and Health: An Elementary Textbook of Home Making" by Helen Kinney. In it she talked a lot about looking good and well dressed. For example types of dressing to avoid if one is bulky, slim, tall, short, etc. She spoke about colours, patterns, etc. I think her book would form a good companion for anyone interested in looking good in the right way. We should however still be wary of falling into obsession with our looks, and there is a difference between being hygienic and being a dandy. What is right is to be hygienic, but being a dandy is silly. We shouldn't make rules of patterns, colours, etc. or become too concerned about these things. A modest understanding of these things and a casual care of these things should suffice. What is most importance is being kempt and tidy.

There is a saying that cleanliness is next to godliness, but this is not true especially when cleanliness is taken to the extreme. The Bible does not teach us to be overly clean. We should be hygienic only to the point of which it has practical benefits. The Bible says, "Where no oxen are, the crib is clean: but much increase is by the strength of the ox." (Proverbs 14:4). So where there is no production things are clean, but if one is to be productive he won't pay attention so much to cleanliness especially such as are only in regards to what the eye sees. Here's what I mean, suppose the ox makes the crib dirty, would one (as they say, because cleanliness is next to godliness) refuse to go after the much increase that comes by the strength of the ox? I know some would do this, but herein is wisdom, assuming the strength of the ox produces food for consumption, one would not cease to produce food because the ox makes the place dirty. There is no practical benefit in a

clean crib. But assuming in the process of producing food, there is something that introduces dirt into the food and makes it poisonous, it is here that one can seek cleanliness. Why? Because there are practical benefits here. Cleanliness would prevent the poisoning of food.

Also, Jesus ate without first washing (Luke 11:37-38) and his disciples also ate without washing their hands (Matthew 15:1-2, Mark 7:1-5). When the Pharisees found fault with him he gave them one of the severest rebukes in all the Gospels, and when they found fault with his disciples he wasn't ashamed of them but rather defended them solidly. Why? Was he who fasted for forty days and forty nights lacking in discipline to wash his hands? Was he who walked on water and raised the dead lacking in strength to wash his hands? Was he who was pure from all sin not willing to keep himself clean in the body also? No. He did it to show that you don't give religious importance to cleanliness. And such cleanliness is often borne of pride. Such pride is what causes people to become dandies and Jesus doesn't like dandies. I've seen people who pride can't let them walk with a shoe that has even a spec of dust on it. Even when the weather is so bad that you can't take a step without having dust on your shoes they still feel embarrassed. Some people like shoes to be so clean as if they were going to lick it. While it is not good to be unkempt, we be careful not to be suppressed by pride. So we must know how to strike a balance between necessary hygiene and kemptness done in due honour to God, society and ourselves, and dandiness borne of pride.

So while we must not use makeup and other artificial things for adornment, we should be kempt and sensible in the things we put on. It is an act of appreciation and honour to God to take good care of our bodies and to look kempt. We owe our bodies due care and due honour. May God give us the wisdom to understand these things fully and rightly in Jesus' name. Amen.

Prayer: *Dear God and Father, teach us to pay due honour to you, our societies, and ourselves, in this honour of taking good care of our bodies. Let us avoid anything that may dishonour you in any way. But give us wisdom that in every item of clothing we put on our bodies, it may give glory to your holy name. In Jesus' name we've prayed. Amen.*

CHAPTER 13:

APPROPRIATENESS

*"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God."
(Deuteronomy 22:5)*

We've considered this verse before when talking about scriptural commands we have in respect to dressing, but I bring it up again to look specially at this word, "pertaineth." What does it mean to pertain? To pertain means to be appropriate for. So here we also have a command to put on that which is appropriate. Appropriate means to be suitable or proper.

We saw much earlier in this book that, when we consider his dealings with man, we can't fail to realise that God does not just place a high importance on our dressing alone but he also places a high importance on our dressing right. I had also talked a bit on appropriateness when we talked about covering the head but I wish to revisit it again on a general basis. Being covered is not all that is important, it is also important to be covered with the right and appropriate thing. In the case of covering the hair, we saw that the appropriate thing with which to cover the head are scarf, turban (not necessarily like that of the Prince of Persia, but just clothes wrapped around the head), veil, caul, wimple, etc.

I also sometimes see ladies scamper into our Christian gatherings, bring out a handkerchief from their bags, and cover their heads with it. Then the fan blows it off. Oh how I love those fans. The fans are more sensible than such ladies. They at least know that a handkerchief is not an appropriate covering for the hair and so blow it off. And that's true, covering the hair with a handkerchief is as good as not covering it at all. Alas, they usually don't still get the message of the good fan,

they still go after the handkerchief to put it back on. So let the hair be covered with the right, proper, and appropriate covering. Those coverings we have mentioned in the chapter that focused on covering the head of which the simplest headdress is the veil. Nothing short of a veil should be seen as an appropriate covering for a Christian woman. When that is done, even the fans would show some respect and not blow it off.

Back to movies again. But to a cartoon this time. I once visited the home of a family friend and saw his daughter watching a Bible story of Adam and Eve. How do you tell a Bible story of Adam and Eve accurately without showing nude? The Bible tells us they were nude and that is for our information and not for our observation or seeing. And now it was also a cartoon for children. So I watched wondering how they could possibly tell such story visually without showing some level obscenity. But the woman's hair was long enough to cover her breasts, and there was something that was always covering their lower parts. It looked like a magical way of covering the nakedness. When it was not a bush covering their lower parts it was a rock, when it was not a rock it was the head of a hippopotamus, when it was not the head of a hippopotamus it was the head of a lion, if it was not the head of a lion it was the ear of an elephant. There was always something. Even when they were running, the creators of the cartoon still found a way of alternating between the animals running with them which should cover their nakedness at each point in time. Sometimes it was a monkey, then a bird, then a bear, and what have you. All these animals faithfully carried out their responsibility in covering the nakedness of these two people.

Now, as said before, it is not just covering the nakedness that is important. If today we had such magic to enable us use the heads of animals, bushes, trunks of trees, flying objects, restriction road signs, etc., one after the other, to cover our nakedness perfectly so that it does not appear for a single moment even if we were being looked at by a million eyes, would we therefore say it were no more necessary to put

on clothes? Certainly not. This is because the heads of animals are not the appropriate thing with which to cover our nakedness.

I once saw a documentary of a veteran Nigerian musician who had presented her song to the queen of England once. She was that successful. At the time of making the documentary she was already old and advanced in years, so it was a documentary of her life. There was a part where the documentary shifted focus to her children. She said some things about them, and one of her children was around. Her child who was now a lady looked rather proud, insolent, and spoilt. She wore a very short skirt and sat right in front of the camera. The part of the documentary in which she sat down directly in front of the camera was censored by pixelating the regions between her legs. That was not the right way to cover the privates. She ought to have been properly dressed for such a documentary. Even if we had the tech that will prevent others from seeing people's privates by blurring or pixelating the region, would it therefore mean that we wouldn't have the need to put on clothes anymore. Of course not. Pixelation, blurring, or using a restriction sign is not an appropriate covering. Not even in movies, not to mention in real life if we had the tech.

I once saw a woman put on short skirts and sat in front of me. Then she brought out a handkerchief and spread it on her knees as a form of decency. Is that decency? Of course not. The handkerchief too is not an appropriate covering of the privates.

Sometimes, ladies who wear short skirts think that when they sit with their short skirts it doesn't matter so far they keep their legs closed. But the lap is not an appropriate covering of that which is beyond. Even if it were (of which it is not), how long are those legs going to be closed? Rather than being stressed about your legs being closed, why not just wear a long skirt? Would a man keep awake all night, keeping guard with a weapon in his hand, while his gate and doors are wide opened, to keep watch against a thief when he could just lock his gate, doors and windows and sleep safely? Save yourself the stress. Dress properly and be more relaxed anywhere you go.

During the outbreak of the COVID-19 virus of which people were going gaga over a virus which I think will go down history as the world's most overrated virus. We were being bugged with all manner of precautions to avoid being infected. People were doing social (or rather antisocial) distancing, so when we went to church, there was usually no one sitting at the upper gallery, but that day, some people went there to seat. One of them was a lady in short skirts. She sat directly opposite where I was seated. As usual she sat down with her legs tightly closed, but as the service went on, probably due to having to stand up to sing, then sit down, then stand up to give offering, then sit again, then stand up to pray, then sit again, she, over time, got carried away and let her guards drop. Her legs began to open of which I'm sure she wasn't aware. Where I was seated was carefully selected to allow me enjoy the service but I had to change my location because of this lady. Before I changed my location, I was tempted to tell a female usher close by to ask the lady to change her position, but I was afraid of what such a conversation could result into, so I just had to change mine instead. So skirts that are above the knee are an inappropriate thing for covering the nakedness. As inappropriate as an elephant's ear.

Christ's call for us to rise up and follow him is a call to live a life of wisdom and not to live like fools. I have made my recommendations about how people should dress earlier and these were suggested so as to cover the body properly. When even parts of the sensitive parts of the body are exposed, as we see prevalent in today's society where women expose their cleavages and in cases of short skirts which we have spoken about, it is bad enough to attract condemnations. People don't have to be completely nude before we frown at that, for showing sensitive parts of the body in parts is an invitation to see in whole, and to see in whole is an invitation to use for pleasure. So sensitive parts of the body should never be exposed (even in part) to the view of any other apart from one's spouse. For to derive sensual pleasure of any kind from anyone other than one's spouse is fornication/adultery as the case may be. The dressing of Christian women should never be a cause

of fornication or adultery. For when they provoke lust by their dressing they are partakers in the sin of as many people who lust after them as a result of their bad dressing. Let's be warned.

So, when we consider what to wear, we must not just think if or not it covers us, we must also find out if it is an appropriate thing to be covered with. What is appropriate for covering the nakedness is that which covers it adequately irrespective of posture or circumstance.

Prayer: *Dear Father, help us to be conscious of the appropriateness of whatever we put on. Teach us all the wisdom pertaining to dressing in Jesus' name. Amen.*

Section 4:

SUNDRY ISSUES ON

CHRISTIAN

DRESSING AND

APPEARANCE

CHAPTER 14: MINISTERIAL OUTFIT

*"But it shall not be so among you: but whosoever will be great among you, let him be your minister."
(Matthew 20:26)*

Now let's move to ministerial outfit. We need to have a right understanding of the word "minister" and the people fit to occupy the position before we can talk about a fitting attire for that post. Minister means a servant. And that is the Biblical sense of the word. And who are those fit to occupy the position? He must be a brother willing to occupy the position of a servant. It is sad to see how, due to abuse of power and misconception, that position which is likened to that of servants should now be a position of not just lords but of tyrants.

A.W. Tozer, in one of his sermons, told a story about priesthood and how abuses come about through this posts in all religions round the world. He spoke of how in dedication of one Aztec temple twenty thousand people would be sacrificed in the most brutal way. He talked about how sometimes we could see a priest drunk and living in excess, and many other vices they get engaged in. All this they do claiming they stand between God and man. But we know that there is no vacancy between God and man. Jesus fills that post and is executing his office as mediator between God and man in all his competency (1 Timothy 2:5). To therefore say we have men standing in between us and God is heresy. One of the biggest harm done to the church, in all her history, was the error in drawing a comparison between bishops of the New Testament and priests of the old. That was a colossal blunder. In drawing up comparisons, the Bible contrasted Jesus with the Levitical High Priests and place him far higher. It compares Jesus with Melchizedek, but still places him far higher, though Melchizedek was placed above Levitical priesthood. We see no comparison between

bishops and priests, not even between apostles and priests, in the Bible.

In rightly defining those fit to be Christian ministers we ought to differentiate between the ministerial post of any capacity, whether as bishops, elders, deacons, and what have you, from the post of Levitical priesthood. We see that they are different and not in any way similar. Ministers serve and don't mediate. Though Christians can serve as mediators in a limited capacity between others and God, by means of intercession, but that is in our capacity as a royal priesthood. Such priesthood is granted us the moment we become born again, not by becoming ministers. No one gains an added privilege than any other Christian as an intercessor by becoming a minister of whatever capacity.

We have different types of ministry of which every Christian ought to minister in one capacity or the other, and these are all about service to the church. I know that due to arrogance, many preachers, when they call themselves ministers, like it to be understood only as servants of God and not servants of the brethren. But it is written, "But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant." (Matthew 20:25 - 27). Your minister, not my minister. Your servant, not my servant. Jesus shunned the idea of kingly leadership and presented to us what is called servant leadership. That is being engaged in leading as service while holding the position of a servant. The apostles did not see themselves as priests to the church but servants. It is written, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." (2 Corinthians 4:5). Aaron's priesthood was not a priesthood of servanthood. Servants wear aprons not mitres.

In a post he titled Catholic Wannabe, Vincent Cheung, whose writings helped shape my understanding of the scriptures and deepen my

convictions to a great extent, wrote these words, "I chuckled at the irony when I saw one of the world's most well-known Reformed theologians, in a robe hardly distinguishable from those used by Catholic priests, preaching at Saint Petersburg, Florida. He didn't have the funny tall hat though, so I suppose that's the "reformed" part of it. Go Reformation!" It's really sad when reformations don't go beyond a long hat. Reforms ought to be in whole and not in parts. Reforms that are in parts are just altered deforms. A truly reformed church would not have their bishops dressed in an attire that distinguishes them from the rest.

So if they sought for a dressing symbolic of a minister to differentiate them from others (which is absolutely unnecessary), it should tend to be one that reveals and portrays their servanthood. However, given the abuse of this office, what ministerial dressing often portrays is their lordship. A lordship Jesus forbids saying, "But it shall not be so among you..." (Matthew 20:26). Among the things Peter warned elders against in his epistle, he wrote, "Neither as being lords over God's heritage, but being ensamples to the flock." (1 Peter 5:3). Jesus must be served in utmost meekness and lowliness and every proud man must be shown his way out of Christian leadership.

We can see grave abuses of ministerial offices in most denominations. In most churches we could see as "contemporary churches" we see pastors dressed in such expensive suits, with expensive cuff links, and looking all sleek, drive expensive cars, go about with a tight and heavily armed security, and live in high and luxurious mansions. The more orthodox churches have theirs in a different way. They where clothes that are so ornamented with super expensive precious stones and metals. And I believe when we take a look at their private lives we shall see luxuriousness too. Apart from this, they seem to lack the ability to take their hats off their heads. These things are not good. Where did they learn it from? From Herod and not from Christ, for Jesus says, "... I am among you as he that serveth." (Luke 22:27), but Herod killed to rule and retain power.

When Judas brought a mob to arrest Jesus, he didn't tell them to arrest the one in expensive clothes. There was nothing to distinguish Jesus from his disciples. He was as ordinary as everyone of them. If he wasn't ordinary, maybe Judas wouldn't have had the need to come with the mob. He could have just told them, "he always resort in such and such a place. He's always wearing expensive and ornamented clothes." But he was so ordinary that the only way to ensure they arrested the right person was that Judas had to come and give him a kiss. How then should anyone bearing the name of such a meek man wish to be distinguished in expensive and ornamented clothes? If you love your master so much, you must seek to be like him in every way, and people who don't love the Lord this much ought not to lead his flock. Such people will never feed his flock with a food good for them.

There is also nothing that suggests, even in the slightest sense, that the apostles sought to be distinct neither did they command distinction for Bishops. All these things are born of vanity and taking example from the world which Christ says their ways should not be found amongst us. Ministers must dress in every way like their brethren. They should not also put on obviously expensive outfit. If humility, sobriety, rationality, and other Christian virtues should be reflected on the way Christians dress, it should be reflected more on the way ministers dress.

People sometimes think that when the ministers dress in expensive clothes and are taken care of in an expensive way it glorifies God. Nope. It glorifies the men putting them on, not God. Rather, nothing glorifies God more than our simplistic obedience to his word. For this reason ministers, apart from not looking different from the rest of the brotherhood, ought not to use the mitre or skull cap. This is a flagrant disobedience to God's word, which we have looked at earlier. How can we seek to honour God in the expensiveness and ornamentation of the clothes of men, yet dishonour him by disobeying his word? How can we glorify God by practices that ignores the poor and makes pets of rich ministers? Jesus the meek and lowly can't be served in attires of pride.

Those who wish to serve the Lord Jesus need to double their effort to be meek and lowly. They need to carefully guard against pride because of the vulnerability of people who render such service to God to pride. Service to God is so honourable that people who do it stand at more risk of pride. This is because service to God in all forms, especially in teaching, requires seeking and attaining knowledge to be well carried out. And without sound knowledge should no one seek to teach the people of God. But this same knowledge we are told puffs up (1Corinthians 8:1). So knowledge in itself is enough weight able to drag someone down into pride and perdition. If knowledge puffs up, we must not add to the burden of pride (that comes with knowledge) the attire of distinction and vanity. To glorify people by vain attires is to add to the weight that will sink them down into pride. If they accept it, they will surely sink into pride and perdition. So it is wisdom not to add to the burden of ministers, the burden that even threatens their salvation, by wanting them to be distinct from the rest. It is not also wisdom for the ministers themselves to accept to be treated differently and specially or to appear so. If they love their souls, they must shun all forms of distinction. The moment a person in the brotherhood is exalted above the brotherhood, he is out of the brotherhood. Let them be warned.

People who served God very effectively refused money, houses, showy dressing, etc. to serve God in reverent fear. They were conscious of the dangers their souls were exposed to and lightened that burden by living lives that was so opposed to pride. They knew that the very knowledge they possessed could puff them up, so they went about barefooted to allay the effect of the pride that comes with knowing much. They went from place to place teaching profound truths out of the word of God, but refused to be paid. They did menial jobs and when they were supposed to be paid, they refused money and asked for food only. Some received the tonsure, which we have spoken about before, to keep themselves humble. They knew the value of their souls and so did all these to ensure they maintained a life of humility. Let ministers learn from such and not run after foolish vanity to the destruction of their souls.

The dressing of ministers ought to be simple and like every other person. There is no point for dressing more or less expensive than the others. I will talk more on this and other aspects of Christian leadership in another book I'm currently putting together dedicated to that subject. But on matters of dressing, let ministers just dress like every other person, in all simplicity. May God help us all. Amen.

Prayer: *Dear Father and Lord, we come to you today to revive the spirit of meekness in each and everyone of us. Give us ministers that indeed love meekness and would themselves shun to be distinct. Thank you dear Father. In Jesus' name we ask it. Amen.*

CHAPTER 15: SCHOOLING, CAREER, RECREATION, AND DRESSING

*"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."
(Colossians 3:17)*

Now, concerning dressing in schools, profession or recreation. I believe that rules of dressing ought not to be determined by profession or academic settings. This is because we have a wide range of choices of schools and professions. So if one does not allow us to dress rightly, we opt for another. For example, if you know you don't want to wear trousers as a woman, as you ought not to, then avoid professions that will require you to.

I'm yet to see a school that requires girls to wear trousers or short skirts. People who do that do it on their own volition. That of the NYSC forcing ladies to wear trousers is a very new development which I have classified a religious persecution, but even in the armed and security forces, women do wear skirts too. But when an engagement of whatever kind does not allow you to dress right, stay away from it.

Richard Baxter (1615-1691) in his book, "A Christian Directory, Part 2: Christian Economics," wrote, "Let HOLINESS TO THE LORD be written upon your hearts in all that you do. Do no work which you cannot entitle God to, and truly say he set you about; and do nothing in the world for any other ultimate end, than to please, and glorify, and enjoy him." So if with that job you make a good living, it is good, but if it displeases God, it must be done away with.

For this reason, there are jobs that women ought to stay away from. As a matter of fact, I explained in my book, "THE INSTITUTIONS OF

THE CHRISTIAN HOME," that a woman ought not to be fully employed and that she ought to cater well for her home as it is written, "... teach the young women to be... keepers at home..." (Titus 2:4 - 5). But if she must be about a full time job (out of necessity, maybe because she's a widow not willing to remarry), it ought to be a job that does not require her to dress in ways that displease God. For this reason I believe that women ought not to engage in athletics, for in such professions women dress almost naked. I have not seen any sport that can be engaged in professionally by women that would not require their bodies to be indecently exposed in one way or the other. In many sports what they put on is more or less just bra and panties. One should not even appear before her own children at home in those. Yet they appear in stadiums in it before the whole world in the name of doing sports. Christians who have some worth for their souls should avoid watching those sports in which people dress inappropriately, for you're not watching sports as much as you're watching corruption. Then how much more should Christian women stay completely away from such.

We have seen how tennis outfit for women evolved in a much earlier chapter. And through my casual observations, the engagement of women in sports usually precedes a drastic decline of modesty in dressing. Of recent I was going through the BBC website and I saw a video that talked about where Amish people, of which I had said earlier that I liked their way of dressing, go to for holidays. The video picked my interest but I do hope what I heard in the video was not true. A lot of things were said about their ladies as though they were keenly interested in flirting with boys but couldn't do it because they were prohibited. According to the video, their staying away from boys was a matter of prohibition and not piety. I choose rather not to believe the contents of that video. I believe it is a smearing campaign. But what I really wanted to point out was that in that video their women started agitating to do sports which they were now doing. Of course there was no indecency in their dressing as there was no indecency in the dressing of women who first played long tennis, but if it continues it won't be long before there'd be a necessity to dress in immodest ways.

When women do sports, it is likely that they would do them dressed properly and lose interest in the sport over time, or the interest would be kept high and modesty would have to drop over time. The two don't go together. One must work against the other.

Further more, even in modest apparels, it is not decent to have women running about, jumping, and doing other vigorous actions, especially in the sight of others. This I say because of the uniqueness of their bodies. For this reason I think it is not appropriate for Christian women to do certain sports. It is good to do exercise and to stay fit but you don't have to make yourself a spectacle while at it. Simple indoor sports and exercise is sufficient to make one fit. I say these in particular to women. What applies to women does not necessarily apply to men. Most sports kits are decent on men but not for women and while it is indecent for women to be jumping about, running, etc., it is not for men. So I do not speak against sports or engaging in it professionally in general. Female athletes sometimes don't seem to appear indecent doing sports because, like the monstrous women of Amazon, many have lost their "feminine blessings" and look like men.

It is well proven that much engagement in sports does reduce the size of a woman's breast and make her look more masculine. This even affects her voice and so on. But modest exercise won't. Why would one do this to herself? The woman in Song of Solomon boasted saying, "I am a wall, and my breasts like towers: then was I in his eyes as one that found favour." (Song of Solomon 8:10). How could she have found favour if she had no breasts of a considerable size, whether or not it was due to athleticism? Her spouse also said in a glad tone of voice, "This thy stature is like to a palm tree, and thy breasts to clusters of grapes. I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples." (Song of Solomon 7:7 - 8). Now if he goes up to the palm tree and finds nothing (or close to nothing) up there, what else is that but barrenness? Of course it doesn't mean we should mock those who are this way by nature. That will just be like laughing at a poor person, and consequently, that would be reproaching

their maker (Proverbs 17:5). If laughing at the poor (who in many cases became so by their own making) is to mock their maker, how much more is it an act of reproach to their maker to laugh at someone's inherent nature. That would not only be unfair but also outrightly wicked. But women should avoid whatever would make them less feminine, for their glory is in their feminineness and not in masculineness.

We shall talk more on that but let's hear something from Lord Francis Bacon (1561-1626) again. He wrote, "... the mediocrity of these things [athletics] is for use; as for the excellency of them it serveth for the most part but for mercenary ostentation." So Lord Francis Bacon frowns at athletics in general without condemning it. So while we can't say athleticism is entirely bad we must not ignore the salient reasons why the importance of athletics must not be blown out of proportion. He shows us how unimportant athletics is (though it has its use when done modestly), and so for women to pursue what is of little importance to the detriment of modesty is not wise.

I know that sports can be really fun, and being excellent in a sport makes it more fun, but it would speak ill of one's character if fun is what dictates the course of their actions and choices especially if such actions and choices are contrary to expediency. So while it is good to engage in sports and since the fun of it has its little benefit, then it is good to engage in it if one so chooses, but since in women this has become and shall remain a source of drastic decline in modesty, it is not expedient for them to do it.

Ben Carson was also of the opinion that sports were not so necessary and that athletes were getting unnecessarily rewarded for excellence in sports. He said, "... we'd see all these trophies: State Basketball, State Wrestling, this, that and the other. The Quarterback was the Big Man on Campus. What about the intellectual Superstar? What did they get? A National Honor Society pin? A pat on the head, "there, there little Nerd?" Nobody cared about them. And is it any wonder that sometimes the smart kids try to hide? They don't want anybody to know they are

smart? This is not helping us or our Nation, so we started giving out scholarships from all backgrounds for superior academic performance and demonstration of humanitarian qualities... I have nothing against athletics or entertainment. I'm from Baltimore. The Ravens won. This is great – okay. But, but – what will maintain our position in the world? The ability to shoot a 25 foot jump shot or the ability to solve a quadratic equation? We need to put the things into proper perspective."

He's very right. When COVID-19 came about all the movie actors and athletes simply went on vacation (aka self isolation). It was the medical practitioners that were now the heroes. Someone had said if someone were to seek to get the amount of money athletes gain from doing money rituals, the idol would go broke, but does their contribution to our well being really justify it? So if athleticism is this unimportant, for women to let it go completely should be easy. If they strive and insist that they must do sports, then we know that all they're striving for is, in the words of Lord Francis Bacon, "mercenary ostentation" which thing is vanity. And since evil begets evil, this vanity would naturally beget a rapid decline in modesty.

It is written, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Colossians 3:17). We can't afford to be doing things in the name of sports, fashion, profession, academics, etc. and not in the name of God. We can't serve two masters. We can't do things in the name of God and in the name of other things simultaneously. But our academics, profession, etc., must be done in the name of God. They must be done in a way that glorifies him and that does not contradict his will.

I once watched a video someone had shared on a whatsapp group of what an appropriate swimwear is for Christian women claiming that the conventional swimwear does not cover the body appropriately. I found that to be absurd. I could understand swimming being learnt for emergency situations, but why as a sport or recreation? If you see a woman swimming being fully dressed with skirts and all, it is either

she's in the wrong place doing the wrong thing or dressed in the wrong way. There's definitely something wrong there and nothing right. Do people take bath with their clothes on? Why? Because of the water. You'd get drenched. So why should swimwear be such as cover the body adequately? Why would one seek to know the appropriate way to dress in doing the inappropriate thing? It is evil to take bath in the sight of others (except of course one's spouse), and if one is alone he or she doesn't need a code of dressing defining what is appropriate for bathing or not to follow, for at such a time the walls of the bathroom form a better covering of the body than any clothe. Bathing in public, which we call swimming is not a good recreation. You can't be adequately dressed and engage in it. This I say especially concerning women. So I found everything concerning that video very absurd.

But when I watched that video I saw, as is the manner of YouTube to suggest videos for you, another video in which a girl was complaining about her church giving strict rules about how to dress when they go swimming. Among the rules was that girls must wear shirts which was not required for guys. She complained that why does the church ask them to cover their bodies in such a way. She then asked, as is the manner of women to always draw sentiments to present their points, if women had disgusting bodies that shouldn't be seen, and that if this is the reason why they must cover their bodies. What a stupid question and a stupid way to reason. By her reasoning people who dress modestly have disgusting bodies or think they do. And to preach modesty is therefore an insult to those taught to be modest. She also presented an argument that women are attracted to men when they see their charisma and eloquence, and men are attracted by the beauty of a woman's body, if therefore women are asked to cover their bodies, why then don't they prevent men from preaching and public speaking? She went on and on with her foolish logics. I really blame such a church for letting people go swimming in the first place, especially as a church activity or time out. If they must swim (which only becomes a necessity if swimming were needed for salvation) then they must be dressed in ways best suited for the activity.

I suppose the particular church must have allowed them to go on such activity so that they (the church leadership) don't seem like kill-joys and to give them allowance according to their wishes, but not wanting them to corrupt themselves or create an occasion to stir the lust of the flesh, they gave them rules on how to engage in this activity, but this one found grievous fault. She seemed to be more interested in being seen half naked than in swimming. This is what you get when you try to please people driven by foolish inclinations. You'd never satisfy them enough until you've completely joined them in their foolishness. For this reason, the wishes of such fools should never be granted for any reason. She came to such wrong and bitter conclusions because of a wrong comparison between male and female. Errors are bound to abound if we keep comparing males and females and think that what applies to one must of necessity apply to the other.

I once saw an article which a young woman posted titled something like, "bursting the myths about the hymen," and it picked my interest. As I considered this woman a very Christian person, I wanted to know her take on it. She said many insightful thing about virginity I never thought of, but there were also some things in that post that I felt was not too right. However, she said a broken hymen does not necessarily mean one is not a virgin and also that an unbroken hymen does not necessarily mean that one is a virgin. She made some valid points but I don't wish to delve deep into that issue. However she said the hymen can be broken by some medication that requires virginal insertion. She gave a story of someone who went through this and felt bad. She also said that the hymen could be broken if a girl engages in a vigorous sport. Then she went on to give examples of how people could engage in sexual activities and still avoid virginal insertion. And her argument was therefore that an unbroken hymen taken to mean one is a virgin and the broken hymen to mean one is not a virgin is a myth. In other words we could just disregard it altogether. So let's look at this argument as it has a huge bearing on what we are talking about.

First, the medical complication that would require virginal insertion to treat is a rarity. From the comments on that post I realised that such

condition could only be caused by poor hygiene, so it is not a natural sickness. So, apart from being a rarity it could be avoided. To also say that there are ways to engage in sexual activities with someone without vaginal insertion may be true, though I have reasons to believe that too should be a rarity if not very unlikely. And finally, sports. That of course as we have been saying all along could (and should) be avoided. So these are all unlikely things and can't be presented as a case to judge by.

Do we on the account of what this lady talked about take the issue of a broken hymen as a light issue? Do we then disregard it altogether? There is no culture I'm aware of that does not take the issue of chastity seriously and all do take an unbroken hymen to mean that a woman is a virgin and vice versa. So the answer to that, even considering this, is a no. However, we can ignore what men have to say, but what does God have to say? God does take the issue of the "token of virginity" very seriously. You can read Deuteronomy 22:13-21 to see what God says about the token of virginity, but I'll just summarise it here. He says if a man takes a wife and does not find her a virgin and she nor her family is not able to prove that she is a virgin, she is to be taken to the door of her fathers house and there stoned to death. How shall he find her not a virgin if it were not for a broken hymen, and how shall she prove she's a virgin apart from the unbroken hymen? I really don't know what the token of virginity is as used in those verses for it seems to be an article in the possession of the wife's father, which he's to provide to prove her virginity, so this token is definitely not an unbroken hymen. However, there is no other proof of virginity we have today than an unbroken hymen. So God takes the proof of virginity very seriously and so must we.

When the lady mentioned above made this post, I asked her if, apart from the unbroken hymen, there are any other proof of one's virginity or if there were anything else to show she's a virgin. I explained with my question that to say it doesn't matter is just like saying graduating from a university and losing your certificate doesn't matter and that your words are a sufficient certificate. This I said because she had said

that people should simply trust the confession of women who have a broken hymen. I believe things don't work that way. If one loses his certificate there should be something else to show he did graduate from the university and to show the grades with which he graduated. While I agree entirely that people needn't kill themselves over a broken hymen while being single, should it get broken by a means other than sexual perversion (which is rare), I was curious if there is something else to prove one's chastity before marriage. To my enquiry she said there's nothing other than the unbroken hymen to prove one's chastity and that a person should just trust the confession of the lady he intends to marry.

Apart from these, putting forward the argument that seems to downplay the importance of having an unbroken hymen up until marriage will further damage the already devastated moral fabric of our societies. I believe that this belief has been a support to reckon with for the moral fabric of our societies despite the Devil's onslaught against everything moral. So we must uphold it. A broken hymen before marriage must still be seen in most (if not all) cases as a proof that one is unchaste. And to try to make people hold views contrary to this is to give sexually perverted people a safe haven to be perverted and go scot free. More people would be taking sexually perverted people to the altar thinking they were getting married to a chaste person. That brings with it a world of confusion which I discussed about in my book, "THE INSTITUTIONS OF THE CHRISTIAN HOME," in the chapter which I talked about conjugal commitment.

Let girls keep away from sports and other professions that puts them at risk of breaking their hymen, let them also do all that is necessary to keep themselves from health issues that would require virginal insertion to cure it. And of course let them stay away from fornication. This will do our societies a whole lot of good. Their token of virginity must be guarded with all diligence. Women must never undermine their token of virginity because of the career they choose to engage in. People should also stop putting pressure on women to encourage them to engage in things that are meant for males.

Apart from risking a broken hymen, even if the hymen is already broken, there are other things that are detrimental to a woman doing very physical activities. She risks missing her period and as a matter of fact permanently terminating her menstrual cycle and this has dire medical consequences. You can read up amenorrhea to see what I'm talking about. To damage the body this way in the name of a profession is not good. So a woman's frame is not built to be used in excessive physical activities.

We can safely draw a conclusion that to make women go through such physical activities is to violate their nature in every sense of the word. For to violate has a sense in it which means to go against the purpose for which something was made. And what else is doing things with so much harmful effects to a woman's body than to go against what she is made for by her Creator? To violate also means to treat without respect. What else shall we call it when a weaker sex which ought to be honoured be made to go through such physical activities (running, hopping, jumping, etc.) and risk their health and honour, what else is this than to degrade it. And what worse form of disrespect do we have than to make someone do something very degrading? To violate also means to rape or sexually assault someone. Though we can't say this is completely the same yet they have similar consequences. If in being raped a virgin's hymen be broken, shall we not consider it a similar thing if her hymen be also broken by this form of violation too? And when a woman engages in excessive physical activities and loses her period, shall we not consider that a form of violation too? Let's be careful how we treat women and the roles we encourage them to perform. Let us give them the due honour fitting for their sex.

Now, the reason for bringing up these issues is to point out certain things. Do you see how different the life of a man is from that of a woman? Does a man have anything that can be considered a token of virginity? It doesn't mean a man should be promiscuous, but there's nothing to tell the tale if or not he's a virgin. Apart from that, we can see that women can only do excessively physical activities at a dire

cost. But this is not the case for a man. A man suffers no hurt from excessive physical activities except fatigue. A man can perform tasks that does not require them to be well covered without looking indecent. From all these (and more) we can tell that he who made us male and female never made the two genders to be the same, equal, comparable or treated with the same treatment, nor judged by the same judgment. We should not fall into the trap of thinking that it is fairness or we are seeking fairness when we say women should be treated the way men are treated or encourage them to do whatsoever a man does. That is not fairness but folly.

Let us therefore know that men and women have their different roles to play in the home, society, and church. Let us in godly wisdom draw out what is best suiting for each sex. It is not just the issue of how excessive physical activities is detrimental to a woman's health that should be considered in these things, but there are a host of other things. I discussed more on such matters in my book titled, "THE INSTITUTIONS OF THE CHRISTIAN HOME." I explained reasons why it is not good for a woman to be engaged in any full time employment and that her career should be built around things that allow her flexible time. The main verse that informed this conclusion is the verse that says, "That they [older women] may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." (Titus 2:4 - 5). So we see that women ought to be keepers at home. That is already close to a full time job for taking care of the affairs of the home is very time consuming, and anything else they do should be such as give them allowance to be done at their own pace and with a flexible time.

This is yet another reason why, if we go according to scriptures, there is nothing required of a woman to make it an expedient thing to put on trousers. All those professions that require women to wear trousers (or other immodest clothes) should be avoided by Christian women by all means. As for the mandatory NYSC program, since it is mandatory and the certificate of completion very important for public service, let it not

be required of ladies to wear trousers. Rather, let something more fitting for their sex be given them to do. Should it happen that we have a set of people making decisions who only have a speaking mouth but don't have a listening ear, let that program be avoided by Christian women. You shall not die. I who write this things didn't do the NYSC program and I'm not doing badly. I make a good living above even many with those certificates. With or without that certificate you shall make it provided you need the Biblical injunction to work hard, study, be diligent, walk honestly with all men and fear your God. This is what you can't do without.

This same applies to schools. As I've said before, I've not seen schools that require women to wear trousers. As a matter of fact I suppose schools do maintain a modest uniform for both boys and girls to a good extent. So kudos to them. But should there be a school in the present or future that demands immodest way of dressing from students, Christian people should not send their children to such schools. Not out of protests or anger, but for the sake of the souls of their young.

May God help us in Jesus' name. Amen.

Prayer: *Dear Lord and Father, please teach us to know the wisdom behind you creating us as males and females. Grant us godly wisdom that we may know how to play our roles according to our gender and help us to teach others also. Thank you dear Father. In Jesus' dear name I ask. Amen.*

CHAPTER 16: FACIAL HAIR

*"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither... effeminate."
(1 Corinthians 6:9)*

*"... Tarry at Jericho until your beards be grown, and then return."
(2 Samuel 10:5)*

Before I bring this book to a close, I'd like to talk of something of little importance but still worth talking about. The facial hair. One reason why I have to point this out is the fact that what is quite prevalent today is not what I think is the way it ought to be. So we have to look at these things to see if we need to have a change of mind.

Today it is common to see that people would shave everything from moustache to beards. Some people shave every single morning. This is beyond looking kempt. It seems like it is thought that the hair above the lips and on the jaw causes bad luck. It seems they wished they had no facial hair by nature. Some are so good at shaving that you'd think they went to the school of shaving. You'd never see a trace of hair on their faces except their brow and lashes. Just like women. But this I believe was not so in the Bible days. It is written, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments." (Psalm 133:1 - 2). So Aaron the high priest had beards and it was specially referenced here.

I think we won't be far from the truth to assume all the men of the Bible had beards and kept it deliberately, not that they had no choice because of a lack of shaving technology. I believe it was kept as a manly honour and distinction. We read in the tenth chapter of 2 Samuel of how David had sent his servants to Hanun, king of Ammon, to console him concerning the death of his father. Due to the bad advise

of his advisers he humiliated the men of David and shaved off half their beards. Two things we can see from here. One was that they had beards and secondly is that, to help assuage their humiliation, David quickly sent to them saying, "... Tarry at Jericho until your beards be grown, and then return." (2 Samuel 10:5). Meaning it was humiliating for them to appear without their beards. David did not tell them to shave the other half and come right into town. He rather said they hide away until their beards be grown. How shameful it must have been to appear without them.

Jesus our Lord too had beards, for it is written concerning him, "I gave my back to the smiters, and my cheeks to them that plucked off the hair..." (Isaiah 50:6). The hair on the cheek is called beards. So, I think Christians ought not to frown at keeping beards nor should they see it is an ideal to be cleanly shaved on this account.

But on a more weighty note. I think shaving off all the facial hair is effeminacy. Of which we read in scriptures, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither... effeminate." (1 Corinthians 6:9). As I've said before, effeminacy is a sin that can disqualify one from entering into the kingdom. I think cutting off all the hair of the face is as condemnable as all other acts of effeminacy.

We've seen before that the things by which God intends the different genders should be distinguished by are; their dressing, the length of hair, as well as the covering (or not covering) of the head. I think also among this is the facial hair. I believe God means it to be a form of distinction else it won't be common to only males. I know women have it sometimes but that is rather abnormal. To shave it therefore is to appear like womankind which I believe is as much an abomination as putting on what pertains to women by men.

Since we have no commandment in the Bible in respect to keeping beards, we dare not make commands or laws on the matter, nor do we consider anyone as holy or not on account of beards or moustache,

however it should be understood that not keeping beards is far from scriptural ideals. If it were a sin, people like me, who at the age of 30 still only have scanty beards, would be considered a great sinner. But I hope to keep at least a proper moustache when my facial hair starts growing properly. Please remember me in your prayers.

Apart from this I believe that the facial hair (especially moustache) look good on men. I have seen people keep their facial hair for a long time so that I've known them with it, then all of a sudden they shave it off. Some think this makes them look younger, but it does not make them look younger in a good way but in an unbecoming way. They don't look younger as young men but as old boys. That is those who shave their beards after being known with it. Generally speaking, people don't look absurd without their beards. But it is good that it be seen as yet another feature for gender distinction. So I recommend that at least the moustache be kept.

Lastly I must point out that, just like the hair, we should avoid styling the beard. We should just leave it natural and kempt. I know there're a lot of silly styling of beards and moustache we see on the television and entertainment world. If anyone isn't happy with how their beards look without styling it, I think it were better to shave it off than to style it.

Prayer: *Dear Lord and Father, we believe it is not a mistake to have given men facial hair. Teach our men to appreciate it and keep it for a further distinction from the other sex. In all, help us both know and do what is right. Thank you dear Father. Amen.*

Section 5:

CONCLUSION

CHAPTER 17: WHY SHOULD YOU BE DESTROYED?

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children."

(Hosea 4:6)

As a way of rounding off, I wish to remind us of the grave importance of the things that has been spoken about here. It mustn't be overlooked. The lack of knowledge is capable of destroying the very people of God. For this reason ignorance is not bliss as the rarely true saying goes, "ignorance is bliss." For example, we have seen that the Bible has said that no effeminate people shall enter into the kingdom of God, but many have been dressing in effeminate ways, sometimes because they don't know the Bible speaks against it with so much gravity, and at other times they don't know what it means to be effeminate. For whatever reason they go against God's command, they sin still and shall incur his judgment. God destroyed Lot's wife when she disobeyed even though she did so because of her motherly love and the consequent compassion she had for her daughters that perished in the flame. Our God is a consuming fire. Why should you be destroyed?

We may consider some sins as small sins and some as big sins. But there is (as in the words of Selwyn Hughes) no small sin for there is no small God to sin against. Everything our great God condemns is a great sin. So going against anything written in scriptures pertaining to dressing is a great sin. Let us therefore humble ourselves before this great God and do his will.

It is written, "Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and

a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed." (1 Peter 2:7 - 8). Those who are disobedient to God's word are those who stumble at the word of God. It is written, "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." (Matthew 21:42 - 44). According to Selwyn Hughes (1928-2006), when Christ says "whosoever shall fall on this stone shall be broken," it means that they that come to this stone shall be broken of which "broken" signifies repentance, contrition, etc. But when he says, "on whomsoever it shall fall, it will grind him to powder." This signifies destruction. If one is broken he would be healed by the same one who broke him, but if one be crushed to powder he's destroyed and that without remedy. We therefore see in 1 Peter 2:7 - 8 that they who the rock shall fall are those who live in disobedience. Merely not having the will to obey the word of God makes one to stumble at the word.

I know from experience that once I don't have the will to obey an instruction of scriptures it seems hard to understand the words of the particular portion that I don't wish to obey, though the words are plain. I think I must have shared this in one of my other books, how that when I worked with a jewellery company my understanding of the commands forbidding women (and of course men) from putting on jewellery became confusing. It was never confusing prior to my working there, but once I started working there and got my living from there it suddenly became confusing. Why? Because the command was plain that I ought not to be working where I was. But because I had the intention of keeping the job the plain text mysteriously became confusing. Also because I was around people who were all about jewellery, talking about it, selling it, buying it, cherishing it, etc., it made it seem like God couldn't have spoken against it. There ought to be nothing wrong with it. I therefore stumbled at those words, being

disobedient. And when after a while I left the job, those verses became clear to me once again. So far we don't have the mind to obey those things written in scriptures which I've pointed out in this book it would seem confusing and mysterious.

The next verse starts with, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people..." (1 Peter 2:9). It is those who don't stumble at the word of God, being obedient, that are such. If you have a disobedient heart thereby stumbling at the word of God, we should expect nothing but damnation. But why should you be destroyed? Because you want to wear wrong clothes? Because you want to paint your face? Because you want to fix fake hair? Oh please, do not destroy yourself. Do not be ignorant anymore and repent.

Even if you are not sure that the things written in this book are right and true, at least still avoid those things spoken against here in the spirit of circumspection. It is written, "See then that ye walk circumspectly, not as fools, but as wise." (Ephesians 5:15). And in the law it is written, "And in all things that I have said unto you be circumspect..." (Exodus 23:13). We can see by these that it is not possible to walk with God uprightly without circumspection. And what is circumspection? In the words of Tozer who said in one of his sermons, circumspection comes from two words. "Circum" and "spection." "Circum" which means completely round like in a circle from where we get the term "circumference." And "spection" means to examine carefully from where we get words like inspection. This means you, like a soldier behind the enemy lines, carefully look around you in 360 degrees and examine everything, leaving nothing to chance. In the contemporary dictionary it means not willing to take risks. So when the Bible says we should walk circumspectly, it means we should be very careful about every command of God and not be willing to take risks. So even if one thinks that something is not wrong but is not sure, if he's circumspect he would not do it. For being that he's not sure he'd be taking a risk in doing it. And this risk is in itself a sin, for though we are commanded to be circumspect, such a person flouts this command and takes senseless risks. Not with his money but with his

very soul. Why should you destroy yourself by walking in uncharted paths of doubts? Follow God in the simplicity of his word.

Not The Entirety Of Godliness

*"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."
(James 2:10)*

Right dressing is not the end of godliness yet it is an indispensable part of it. I have seen women who dress so decently yet are very ungodly. Some are fornicators, others can fight like lions even in public, some are so stubborn that you'd think their dressing that way is out of stubbornness and not piety, when they put on their headgear, they tie

it in a very stubborn way, and others have very many ungodly characters. I have even seen a photo which was said to be of a woman called Margaret Sanger (1879-1966), giving a speech in an obviously satanic gathering. She was so well dressed, better than many professing Christians of today, yet she was satanic. So dressing is not the end of godliness at all. But why do some professing Christians with bad character they care little about sometimes dress so decently? This is probably



Margaret Sanger
Photo source: snopes.com

because they think that the most important thing is to dress holily. Kempis Thomas (1380-1471) wrote in "THE IMITATIONS OF CHRIST," "The clothing and outward appearance are of small account; it is change of character and entire mortification of the affections which

make a truly religious man.” He couldn't be righter. Dressing is of small account. There are weightier things that are more necessary to a Christian person than dressing and appearance. He mentions those things that make a truly religious person. However it is one thing to say dressing is of little account, and another thing entirely to say it is of no account. Many New Age cult pastors like saying that dressing is not important at all. But while it is not the most important it is still very important.

So I admonish us to pay good attention to how we dress and how we look, but never to think that this is all or even that it is the most important aspect of Christianity. We must remember that our dressing can hinder us from entering into the kingdom of God. Do not be deceived. We have spoken on a host of things in this book that makes wrong dressing and appearance a damnable sin, but this is not the whole law. If we keep this and break others we are guilty of the whole. If we keep others and break this we are guilty of the whole.

***Prayer:** Dear Father, help us to place a right importance on things. Let us keep all your commands and walk in circumspection as wise, not as fools. This I ask in Jesus' name. Amen.*

CHAPTER 18: WHAT TO EXPECT IN YEARS TO COME

*"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."
(2 Timothy 4:3)*

*"... the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many..."
(Daniel 11:32 - 33)*

I am positive about a positive change coming about by people looking into these things and being able to make amends. Let's not forget that the whole error in dressing started of late. Not even up to many decades. It was not a natural decline but by conscious fighting against moral values and norms. So it can't be as strong as that right form of dressing that has withstood the test of time. The decline gained success by peddling lies. So when people see the truth, it shall easily be corrected and sanity restored. This is what I expect and pray would come about in the years to come. But let's take a look at some other things that we are to expect in response to this book and the truths contained there in.

One old time writer says that wicked men are more ashamed by the foul clothe of their bodies than with the foul clothe of their soul. When, by the grace of God people begin to dress rightly, it will likely begin to be a thing of shame to dress wrongly and people would begin to see dressing right to be of prime importance among all their moral endeavours, yet let it be known that it is also the way of wicked people to be more ashamed at the foulness of the clothes of their bodies than to be ashamed of the foulness of the thoughts of their souls. So a morality that does not go beyond the outward appearance may ensue. When people become conscious about their outward appearance, it may

have the effect, if one is not careful, of drawing the attention from one's heart to his clothes. So while the heart is left dirty, impure, corrupt, and unkempt, the outward appearance would look decent, modest, etc. And that is why I've written earlier, that right dressing is not the entirety of godliness. Right dressing does foster godly character and the cleanliness of a pure heart, but we still need to be careful personally not to keep the outside clean and neglect the inward man. And we should expect that wicked people may also dress rightly to avoid reproach.

Apart from this, the truths presented here shall be fought against by people from different quarters. First, those who are guilty of the things spoken against here shall seek to fight this truth as much as they can. It is written, "Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth..." (Jeremiah 44:15 - 17). So this people rebelled against the word of prophet Jeremiah because they were guilty of the practice against which Jeremiah had spoken. First because they were deluded to think that they have something to lose in stopping these erroneous practices. So also those who are guilty of these practices and dressing would fight the truth presented here. They are deluded that they have something to lose in quitting their bad practices. For example, some would definitely think that if they stop making up and fixing artificial things they'd look ugly. They think they're giving up their beauty. So they'd not wish to give it up. Also, as many as support them, either passively or actively, like the husbands of the women who sacrificed to the Queen of Heaven, shall also fight against this truth.

In like manner also those who make a living from the sinful practices spoken against in this book would seek to fight its truth to the ground. These set of people would be more bitter and vicious in their fight than the former. Not only are they guilty of these practices like the former,

they also make a living from it. So while the former are merely deluded to think they gain from this practice, maybe in thinking that they look better with a painted face, the ones who make a living from it do have something very dear to lose. We all know about Demetrius who resisted Paul when he preached concerning the gospel of our Lord. He raised a persecution against him and would have even slain him if possible. Why did he resist Paul's preaching so bitterly? We can see the answer clearly in his speech that instigated an uproar against Paul, which started with these words, "Sirs, ye know that by this craft we have our wealth." (Acts 19:25). Why were the craftsmen so furious and angry upon realisation of what Demetrius told them? The verse before that says, "For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen." (Acts 19:24). They loved the diabolic practice of worshiping goddess Diana because they made "no small gain" from it, and since the truth of the Gospel was going to bring an end to their big gain they fought it bitterly. We also know about the demon possessed girl whose masters made a living from her soothsaying. When Paul rebuked the spirit and it left her, we read, "And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers..." (Acts 16:19). So people who have their wealth in doing the things spoken against in this book, such as people selling makeups, or making up for people, selling and fixing fake hair, and all other forms of artificiality, female athletes, female soldiers, policewomen, etc., such people shall resist the truths presented in this book viciously. Why? By these crafts they have their wealth and since these truths would put an end to this source of wealth they will naturally fight it.

But I believe there are few who have been silent and watching in horror while they behold the unabating moral decline in the church and her way of dressing, such would welcome the truths of this book. It is surprising how even a majority could hide in silence when people who hold prominent positions hold views contrary to theirs. For example, many people opposed to the compromise of today's church would find it hard to speak because most pastors, because they hold leadership

positions, are silent about it or even actively support it. So they are silenced but they are against it within their hearts.

There are those who, though they believed the present way of dressing prevalent amongst Christians is not right, yet they have joined the band in doing what is prevalent today because they do not have sufficient reasons to defend their belief. Others have been intimidated to do what their conscience forbids them to do what they now do. But should they find a good defence for what their conscience holds true, like I seek to do in this book, they'd welcome it with open arms and return to a right practice.

There are those who don't know what they did was wrong and went about it in the innocence of their hearts, when they come to the knowledge of the truth, they would be able to repent and take actions worthy of repentance that they may avert the impending judgment coming on all the ungodly.

So if even the majority can be silenced, it would be far easier for a minority to be silenced. However it doesn't take so much people to effect a positive change. Even one man can cause a great change if the truth is on his side. Some years back Barak Obama was president of the United States doing a world of evil both in the US and abroad. Because he was the president it seemed like the majority were in support of his wickedness. But when men like Ben Carson began to speak up, it started a wondrous movement that eventually saw Donald Trump become the president of the US. He spoke against abortion, same sex marriage, and other parts of their constitution that Obama was undermining, and it had a snowball effect and knocked that wicked man and his team out of the White House. When few people began to speak boldly it became clear that the majority was not behind Obama at all. It was after this time that we started hearing the phrase, "the silent majority."

So also, when wicked men occupy leadership positions in the church they are able to silence the majority. But when we begin to speak

boldly against their evils and the compromise they admit into the church it will have a snowball effect provided we know the truth and how to present and defend it. And I have sought to present as many points as possible in defence of godly dressing.

So, I am not unaware of the fact that much resistance will come, but I am optimistic of a good and complete change in both our belief concerning dressing as well as a change in dressing itself. I believe in God that he will cause a great change world over amongst Christians which shall also affect even non-Christians.

Prayer: *Dear Father, as always, your will would be opposed by the carnally minded ones. However, we pray in the words of Frances Ridley Hevergal, "Master, speak! and make me ready, when thy voice is truly heard, with obedience glad and steady still to follow every word... Speak, that I may follow faster, with a step more firm and free, where the Shepherd leads the flock, in the shadow of the rock... Speak! and make me blest indeed." These we ask in your matchless name. Amen.*

CHAPTER 19: SUMMARY

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

(2 Peter 3:11)

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

(1 John 2:15 - 17)

So what have we seen in the course of this book? In the first section we started by looking at the sad and unabating decline in the modesty of dressing, the importance of dressing, what tradition is, the evilness of radicalism, and the problem of perspectivism. In the second section we saw all about covering of the head, length of hair, styling the hair, modesty, and cross dressing. These are those parts we have direct commands in scriptures about. In the third section we looked at contentment and truthfulness in appearance, make up, artificiality, kemptness, and appropriateness. The points here were presented on account of reason, not because we have a direct command in scriptures about them. In the third we looked at ministerial outfit, dressing in profession, career and school, and facial hair. And in this concluding section we talked about why one should not allow ignorance to be the cause of his/her destruction, and we talked about what to expect in years to come. And now we are concluding the book.

The summary of what constitutes Christian dress codes are as follows: trousers pertains to men and should therefore not be seen on women. Christian women are to wear skirts, gowns, and the like clothes which are well below the knee and free from the body. Their tops should also cover at least to the collar bone, with the arms of their tops below the elbow. During prayer a woman's head should be covered with an appropriate covering such as a caul, muffler, bonnet, wimple, scarf, turban, hood, veil, etc., of which the veil should be the simplest of all the coverings. Things like handkerchiefs or other ridiculous brief item should not be used for a head covering. Christian

men should not put on any form of head covering when praying. At other times they may but not during prayer. They should not put on things like gowns, kilts, and other things that pertains to women (though the kilts is an immodest thing for even Christian women to put on). They should dress manfully. Christian people (male and female, young and old) should not use any artificial thing or style the hair. They should be all natural. They should not have body marks. And they should be as kempt as possible. These are the things that make up our holy Christian dressing traditions and appearance.

In all, let us remember that we live in a transitory life and all these things people are willing to fight about and drag the church into compromise for are all mundane things. Things that shall all be dissolved. Not even for mundane things with practical benefits should one fight for the way wayward and carnal people are fighting for things with not only no practical benefit but things that are harmful in many ways. I do not believe that these things should have been an issue in the first place, but seeing a whole lot of issue has arisen regarding our dressing, these mundane things ought not to be counted to be of any significance enough to stand against our resolution of these issues. That is if we consider that all these things that are contrary to Christian traditions are mundane things that shall be dissolved.

So I have come to the end of the book and possibly the end of this book shall be the starting of a new beginning of upholding our holy Christian traditions. I thank God for the grace to both start and bring this book to a conclusion. I praise his glorious name for his kind leading that made me come across really useful information that enabled me to write the things we have seen in this book. Glory to him alone. I hope you [the reader] have found this book a blessing. Thank you and God bless.

Prayer: *Dear Father, thank you for helping me come to the end of this book. May we cherish our holy Christian heritage and not throw it away like profitless children of our very worthy predecessors in the faith. Teach us to honour you in our looks and indeed everything else. Thank you dear Father. In Jesus' name have I prayed. Amen.*

THE END